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IN MEMORIAM JOHANNIS M<sup>c</sup> CAUL

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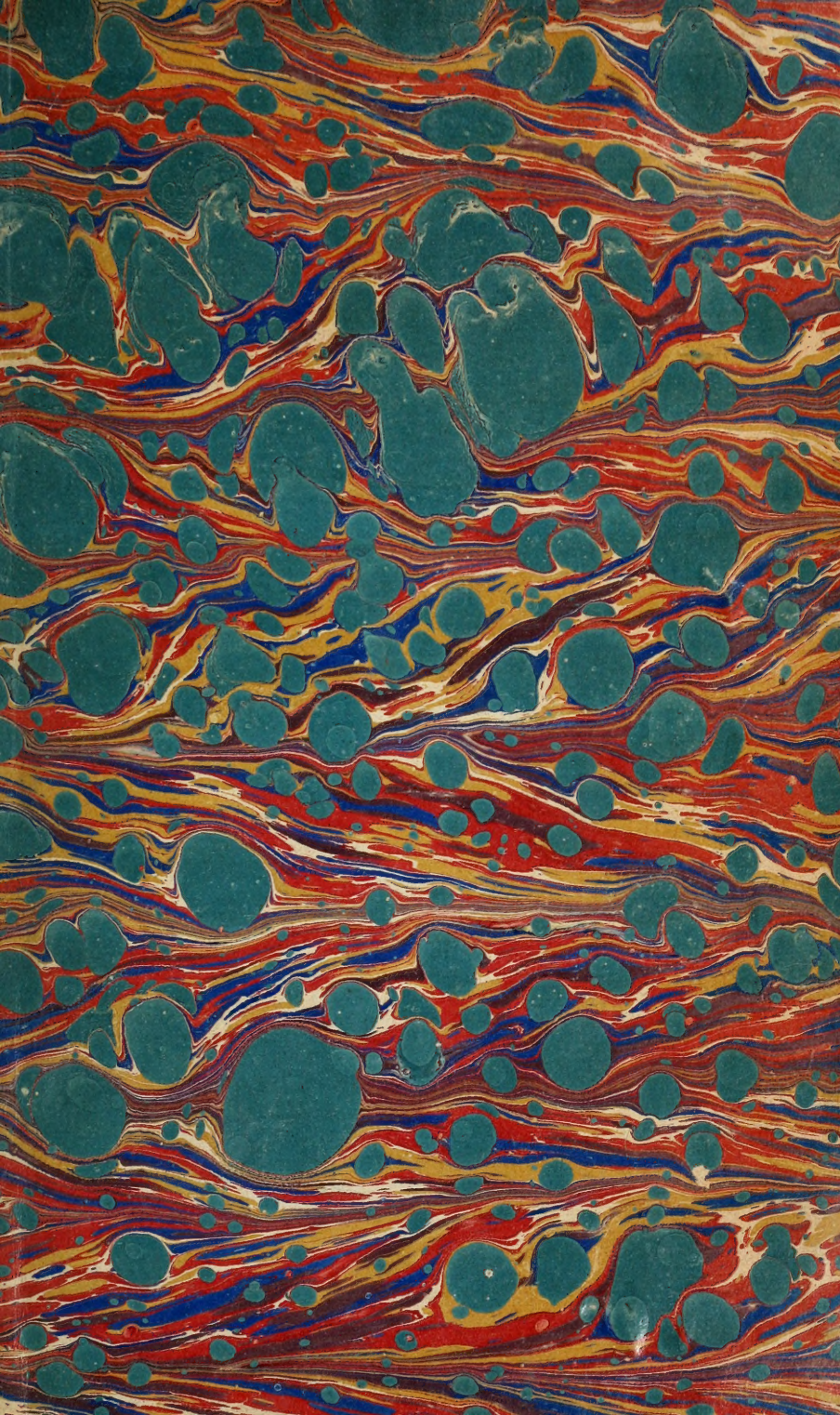
INCENDIO COMBUSTI;

HUNC CUM CAETERIS LIBRIS QUI JOHANNIS M<sup>c</sup> CAUL QUONDAM  
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QUAM MAGNA EX PARTE IPSE OLIM VIVUS INSTITUISSET,  
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THE

*For Coll. Dublin.*

W A S P S

OF

ARISTOPHANES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

T. MITCHELL, A.M.

LATE FELLOW OF SIDNEY-SUSSEX COLLEGE, CAMBRIDGE.

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καὶ πολλὰ μὲν γέλοιά μ' εἰ-  
πεῖν, πολλὰ δὲ σπουδαῖα. Ran. 389.

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JOHN MURRAY, ALBEMARLE STREET,  
LONDON.

MDCCCXXXV.





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## P R E F A C E.

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THE Wasps is, in the opinion of W. Schlegel, the feeblest of all the extant plays of Aristophanes. "The subject," says the learned writer, "is too limited, the folly represented appears a disease of too singular a description, without a sufficient universality of application, and the action is drawn out to too great a length." Had this opinion proceeded from some French critic of the old school,—as capable of explaining the aberrations, real or apparent, of the genius of Aristophanes, as he is those of the fixed stars—no person with the remotest pretensions to scholarship would have dreamt of disputing so solemn a verdict. But was such a criticism worthy of one of those illustrious brothers, whose names form something like an epoch in the history of the human mind? Masters of nearly every species of literature, and throwing themselves at will into the manners and feelings of almost every period of society, the Schlegels ought to have known, that before the intellectual merits of this play are discussed, its political bearings must be keenly scrutinized and fully understood. An attentive examination of these will, I think, prove, that the Wasps, instead of being the feeblest, is in itself among the most dexterous of the Aristophanic comedies, and that as a means of looking into the inmost recesses of that singular constitution, which has so much attracted the attention of all ages, it is beyond all question the most important of all the documents which antiquity has bequeathed us. That the action of the play is too far extended for modern ears, there can be little doubt: and it is therefore hoped, that the curtailments here made will be less objected to. As to its limited nature, and want of general application, the reader of the following notes, who sees how



large a body of the Athenian citizens were maintained and fed by the courts of law, and how deeply their proceedings concerned the whole internal polity of the state, will be the best judge: at present let us attend to general appearances only; for the curtain rises, and what have we before us?

A large and splendid mansion occupies the stage, bearing all the appearance of a beleaguered city. Bristling spears are seen at a distance: armed men traverse its passages, and before the door stand two guards in panoply complete. The language of these latter is as military as their appearance; while their drowsy eyes confess the fatigues they have undergone. Why these guards, and whence this caution? Let the head so cautiously peeping out from a chimney's top, serve for an explanation. A prisoner's fears are evident in that anxious eye, as it cautiously looks around for some means of escape. But there are others as cautiously looking round as himself, and a cover placed on the chimney's top prevents this mode of deliverance. But if he cannot escape in his own person, he may as a portion of another's. Is it the weight of its depending panniers, which makes yon ass move so heavily? Look beneath, and another proof is seen of the captive's address, and the counter-address of those who watch his movements. Egress by land is closed, but the air is still open: and see, he is on the house-top! and if, as the Irish orator thought, a bird could be in two places at the same time, *our* bird is at once on the roof of his son's house, and on the foremost bench of the high court of Heliæa (for that is the end and aim of all these efforts): but again he is netted and caged, and left to meditate on the proposition once more made to him:—abstinence from the courts of law, with all their attendant drawbacks, early rising, coarse habit, and coarse fare (chilblains and carbuncles inclusive), or, as the price of abstinence, a splendid mansion, good cheer, brave apparel, and every delight which show and spectacle can give:—but the choice has been already made, and the most irksome durance cannot alter it.

Is this the language of caricature? It is at all events pleasant caricature; and happy he, who has not experienced those intervals in life, when a page of farce is often worth all that



‘a Sir Oracle’ ever wrote. But is it absolute caricature even in reference to modern manners? That it is little or none, as far as those of ancient times are concerned, we shall presently see. What is passing in our own metropolis at the moment when these remarks are written? The frosts and snows have disappeared: the postscript and even paulo-post postscript of an English writer gone: and the reign of fashionable festivity is beginning. Beautiful exotics traverse one street; light articles of temporary convenience are seen piled up in another; and lovely mothers, it may be, are lecturing lovelier daughters, as to the results in which all this may possibly end. But the floors are chalked, the revelries begun. And who make up the rougher portion of the company? A few foggy admirals, who never belonged to the world of romance, and now hardly belong to that of realities; a stream of striplings, whose chins have but lately shewn the promise of a beard; a captain of lancers, prolific of the smiles which exhibit his white teeth; and the literary marvel of the moment,—bard, economist, or statistician; Hogg from his forest, or Schlegel from his university. But father, brother, and one perhaps dearer still, where are they? As if some spell had driven them from the Circean delights, just as they were ready for the lip, on foot or on horseback, in chariot or coach, they are hastening to a couple of rooms, one of them indifferently built, and not much better lighted, and with an atmosphere which might smite a mountaineer to the earth. But what then? Here are assembled the mightiest intellects of the day, and matters which

a And so thought the great French wit, who of all others came nearest to the Athenian wit in the nature of his genius, in the purposes to which he applied it, and in the occasional licenses by which he disfigured it; licenses which may, even upon religious grounds, find excuse in Aristophanes, but for which not a shadow of excuse can be found for Rabelais. But to our present purpose. “I have known great and mighty lords,” says the latter, after his humorous fashion, “and those not a few, who, going a deer-hunting, or a hawking after wild ducks, when the chace had not encountered with the blinks, have been much chafed and vexed, as you understand well enough; but the comfort to which they had refuge, and that they might not take cold, was to relate the inestimable deeds and chronicles of Garagantua. There are others in the world, who, being much troubled with the tooth-ach, after they had spent their goods upon physicians, without receiving at all any ease of their pain, have found no more ready remedy, than to put the said chronicles betwixt two pieces of linen cloth made very hot, and so apply them to the place that smarteth.” Why a light vein of mirth should often effect what philosophy cannot, I leave the philosophers themselves to determine.

such intellects only are fit to grapple with, are before them. Here is the collision of mind, and all the delights of intellectual gladiatorship—the thrust, the parry, and the fence—“the wit, the logic, and the tart reply”—the powerful argument which sheds light upon what was dark, and dissipates a thousand errors—and the profound remark, which throws into a few sentences the reflection of years, and leaves a landmark for ages to guide them by. And of these strong excitements what single one was wanting in an Athenian court of law, the delights of attending which are here described as amounting to a sort of phrensy? To say nothing of incidental intellectual fees and perquisites (and many such belonged to an Attic court), look merely to the body of forensic eloquence which those courts have bequeathed us, and say what specimen of perfect oratory is wanting there, from the simplest forms in which judicial oratory could appear, up to the sublimest flights of eloquence of which it was susceptible? But it was not merely the pleasure of the ears, which brought the Philocleons of Aristophanes daily to their judicial benches: a seat on those benches conferred as much power as human beings in their condition of life ever yet possessed. A former play (the *Acharnenses*) exhibited to us the multitude of Athens in their deliberative assemblies, and we saw them executing there many of the offices of absolute sovereignty. They give audience to ambassadors—they decide upon peace and war—they determine what troops, foreign or domestic, shall be levied, and what pay shall be assigned them: and a superficial view might at first lead us to imagine, that in these assemblies resided the actual sovereignty of the Athenian democracy. The notes so numerously scattered through the ensuing pages, will, it is hoped, serve to shew that such an opinion is not quite correct. The real power of the Athenian Demos, as he himself well knew, lay in the courts of law. There was his throne, and there his sceptre: there he found compliment, court, and adulation rained upon him so thick, that his imagination began at last to believe what his flatterers assured him, that he was a god, and not a man. And a god in some sense he was; for property and fortune, honour and infamy, life and death, were in his hands: a god in some sense he was; for to no earthly



tribunal lay there an appeal from him: his person was irresponsible, his decrees irreversible; and if ever there was a despotism complete in itself, "pure, unsophisticated, dephlegmated, defecated" despotism, it was that of an Athenian court of judicature. And is the disease which characterised a whole nation to be termed one of a limited nature, or is a composition which described its symptoms, and undertook the hazardous task of bringing the patient to a sounder state of health—a composition to be judged by any ordinary canons of criticism?

If a jury of critics is to sit upon the Wasps, let that jury be not the Schlegels, or men of learning, however ingenious, but those who, practically conversant with despotism, know best the approaches to the monster, whether one or many-headed, and how he may be most safely dealt with. Let us call up the motley fool (fool in nothing but in name) of the baronial court, and the licensed jester of the Sublime Porte, and putting <sup>b</sup>Rabelais in the chair, let their verdict decide what should be the nature of a composition, directed to such a purpose, and before such an audience, as was the Wasps. And what, in the nature of things, will that verdict be? That in such a composition farce is wisdom, and affected weakness real strength; that to conquer it must stoop, stoop if need be to the lowest grade of buffoonery, but out of the very bosom of buffoonery shooting forth its own peculiar arrows; such home-truths and biting sarcasms, as make even despotism feel that there is a power beyond itself, and oblige the very mob-tyrant to draw himself within the pale of ordinary tyranny.

But all the phases of the judge-king of Athens are not yet before us, and one at least must briefly be exhibited, before the following drama, in parts or as a whole, can be fully understood. The cares of government (and what between the deliberative assemblies and the courts of law the passing year brought ten months of state-cares upon the toiling Demus) could not

<sup>b</sup> And who so fitted for the seat as he, who had to combat the deadliest of all tyrannies, the tyranny of papal Rome? But this and other points of resemblance between Rabelais and Aristophanes, twin-stars in their department of literature, will be fully discussed in the Appendix (note A).

have been supported on such slender fare as his official allowances brought him, had not intervals of relaxation, comprising two more, been scattered through the calendar, the joys and luxuries of which brought him up to royal point. On these occasions, the working Demus laid aside his usual coarse fare, and took the good which gods and wealthy men provided him. Whole hecatombs of animals were slaughtered on these joyous occasions; and a sacrifice to the gods was in Attic custom, literally a feast to the people; little more than the smoke of such victims being allotted to the former, while in the usual spirit of democracy, the lion's share fell exclusively to the latter. Wine of course was liberally allowed; and at the greater of the Dionysiac festivals, "Blessed Lady! how they did carouse it, and pluck, as we say, at the kid's leather! there was not one that did not drink five-and-twenty or thirty <sup>c</sup> pipes at least: for the weather was hot, and besides that, they were very dry—" not to add, that they were going to or coming from a comic theatre, in which recommendations to extravagant jollity and mirth, were considered as much points of religious duty, as exhortations to abstinence and sobriety would be in a Lent sermon among ourselves. And the palate thus satisfied, what had not the eye and ear to regale upon? Here a temple of the purest architectural proportions, there a statue of surpassing loveliness. A noble dock in this part of the town, a magnificent gymnasium in that. And if the evening-eye closed upon scenes of inimitable beauty, to what did not the morning-ear awake? for the court-poets were now in waiting, and a gratuitous admission to splendid theatres regaled the ears of the people-king with those noble works, which have ever since been the admiration of posterity:—but we are straying in a flowery path, and must make our escape, before we become unfitted for the sterner task which awaits us.

<sup>c</sup> "Though you believe it not, I care not much: but an honest man and of good judgment, believeth still what is told him, and that which he finds written." *Rabelais*. The noble and learned superintendant of a certain periodical publication will, as he peruses this maxim, hasten to cancel an expression in a recent number, which in literary courtesy ought not to have found its way there. "I make no professions of diligence and *fidelity*, because I conceive, that such a profession is always implied in the very circumstance of becoming an author." *Porson's Letters to Archdeacon Travis*.



To men of more imagination than judgment—to those whose moral sense is small, and their other senses large—the foregoing must appear the very model of a government—“fitted for summer and for winter’s wear.” But to more thoughtful minds the homely question will occur, “and who paid for all this?” and further, “what effect generally had such a system on society?” By what huge step of iniquity the first great means were supplied for furnishing much of this outward splendour, has been explained in a former play, and the step must bring down eternal opprobrium on the name of Pericles: but it is more particularly incumbent on an editor of the present play to explain how the remaining expenses were supplied, and then to point out what were the *legal* results of such a system.

As the external splendour of Athens had been furnished from the plundered property of her allies, so her internal gratifications and amusements were derived from the purses of her wealthier citizens, who of all persons in that town of universal freedom were least allowed to do what they pleased with their own. Under the name of <sup>d</sup> *Liturgies*, or public services, such taxes were laid upon the estates of all these, as served to form a sort of privy purse, out of which the *menus plaisirs* of the sovereign People of Athens were as carefully provided for, as those of any other monarch. Were these at any time insufficient to cover the royal expenses? A polite invitation was addressed to those who formed the real <sup>e</sup> Utilitarians of Athens, to make up the deficiencies. Was this hint unattended to? Those pests in Athenian society, who in legal lore bore the name of οἱ βουλόμενοι, but in common parlance were more usually termed *sycophants*, were let loose, informations and impeachments became rife, and the courts were presently enabled to fill the empty <sup>f</sup> exchequer. Nor was it in Athens

<sup>d</sup> Λειτουργίαι. The etymology of the word will best explain its meaning; λείτος, λείτος, or λήϊτος, λῆϊτος, or λᾷτος, λαῖος, (λαός, λεώς) *popularis*; and ἔργον, *opus*.

<sup>e</sup> Compare the words *χρήσιμος* and *ἄχρηστος* in the following passages:—Isæus, 49, 18. 67, 15. 38. 89, 23. Dem. 779, 16. 1045, 23. 1226, 2. 1270, 27.

<sup>f</sup> Lysias, 185, 20. εἰδὼς δὲ ὅτι ἡ βουλὴ ἢ βουλευούσα, ὅταν μὲν ἔχη ἱκανὰ χρήματα εἰς διοίκησιν, οὐδὲν ἐξαμαρτάνει, ὅταν δὲ εἰς ἀπορίαν καταστῇ, ἀναγκάζεται εἰσαγγελίας δέχεσθαι, καὶ δημεύειν τὰ τῶν πολιτῶν καὶ τῶν ρητόρων τοῖς πονηρότατα λέγουσι πείθεσθαι. See also the extract from Plato’s Republic, which is inserted in the concluding note of this drama.

only that the inquisition took place. The long arm of democracy reached to its most distant colonies, and wherever there was wealth, a strong squeeze relieved the patient from all fears of an unwholesome plethora. How were the favourite demagogues to gain their night's repose, if a taste of confiscated property had not previously gratified their <sup>h</sup> lips!

While the rights of property, that best of cements by which society is held together, were thus trifled with or violated in one way, the very sources of justice were polluted in another. Men thus pillaged and plundered naturally looked around them for means, by which their losses might be repaired; and whether employing violence and peculation abroad, or fraud and embezzlement at home, the delinquent felt secure of one of two things: that the public would wink at iniquities by which itself would eventually be the <sup>i</sup> gainer, or that if brought before a court, he had a <sup>k</sup> credit-account with the state, which would bear him harmless. For what on such occasions were his most natural pleas? The falsehood of the accusation brought, his own virtues, his opponent's vices? Such means of defence were of course not neglected, but the peroration, in which lay the whole gist of an Attic apology, almost invariably consisted, with a defendant of the higher classes, of an enumeration of those state services by which he had administered to the palate, the eyes, and the ears of his judges. Was he of convivial mood? He dwelt upon the last hestiasis,

<sup>g</sup> Aristoph. Eq. 262. also Appendix, p. 230.

<sup>h</sup> So Cleon sinks into his golden slumbers.

ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος  
ρέγκει μεθῶν ἐν ταῖσι βύρσαις ὕπτιος. Eq. 103.

<sup>i</sup> Hence the declarations of the Aristophanic Demus himself upon the subject:

*Dem.* List and own, if I have known  
To feed me, when hard prest:  
Eyes I close, and seem to doze,  
But 'tis dog-sleep at the best:  
While the varlets stuff and cram, I'm heedful:  
For the learned in the law  
Know the tool with which I draw,  
As with probe from throat or maw,  
What's needful. Eq. 1141.

<sup>k</sup> *Lysias*, 160, 39. οὐ γὰρ ἂν ἡμεῖς χρημάτων γε ἔνεκα, ἵνα λάβοιμεν, εὖ ὑμᾶς ἐποιούμεν, ἀλλ' ἵνα, εἴ ποτε κίνδυνος εἴη ἡμῖν, ἐξαιτούμενοι παρ' ὑμῶν τὴν ἀξίαν χάριν ἀπολάβοιμεν. 172, 17. καίτοι διὰ τοῦτο πλείω τῶν ὑπὸ τῆς πόλεως προσταττημένων ἔδαπανώμεν, ἵνα καὶ βελτίων ὑφ' ὑμῶν νομιζοίμην, καὶ εἴ ποῦ μοί τις συμφορὰ γένοιτο, ἄμεινον ἀγωνιζοίμην. See also *Isæus*, 49, 29. 54, 23—37.



or tribe-feast, which he had given; and if some interval had elapsed between, it only made his auditors more anxious that he should have the means of furnishing another. Did he, on the contrary, speak of his services as a gymnasiarch, or superintendant of the wrestling-schools? The dicasts knew it to be a bill drawn upon them for oil and dust furnished to these favourite schools—for the nourishing and expensive food supplied there to those who were in training for the games—for the costs of ornamenting the place of combat; but above all for moneys expended in the game of torches, wax-lights, and the illumination of the course included. But his surest resource was the theatre and the music room. “I conquered with a comic chorus. Including the dresses which were consecrated, my expenses were 1600 drachmas. I furnished a tragic chorus: it cost me 3000 drachmas. I was victorious with a chorus of boys at the great Dionysia: my estate was diminished by 5000 drachmas, to say nothing of the further expense of consecrating a tripod. Add 800 drachmas for a chorus of beardless Pyrrhichistæ, 300 for a Cyclic chorus, 3000 upon Arrephoria and Architheoria; in nine years the sum amounts to <sup>1</sup>ten talents, thirty-six minæ. Gentlemen of the jury, it is for you to judge whether a man of this liberal turn of mind can possibly be a delinquent; and as to the little matter of property now under discussion, it is for your wisdom to determine, whether your interests require it to remain in the hands of one thus disposed to you, or to be consigned to a person, who will either squander it on his own pleasures, or endeavour <sup>n</sup>to conceal it.” Such was the defence continually heard in Athenian courts; and in courts, *where the votes were secret*, it will readily be imagined in what way those votes were too often given. “Will you not trust your country?” said some one to Alcibiades. “Not my own mother,” was the sarcastic reply, “in a court of justice; lest by a mistake she should cast a black bean into the urn instead of a white one.”

From these brief remarks it will easily be seen that the humour of the following play must be purely local, (and who would

<sup>1</sup> Lysias, Orat. 21. The reader will be prepared to read the title of the speech: ἀπολογία δωροδοκίας. See also Isæus, Orat. 5.

<sup>m</sup> Isæus, 55, 21—34. 62, 16—27.

<sup>n</sup> Isæus, 89, 5. Dem. 1121, 15.

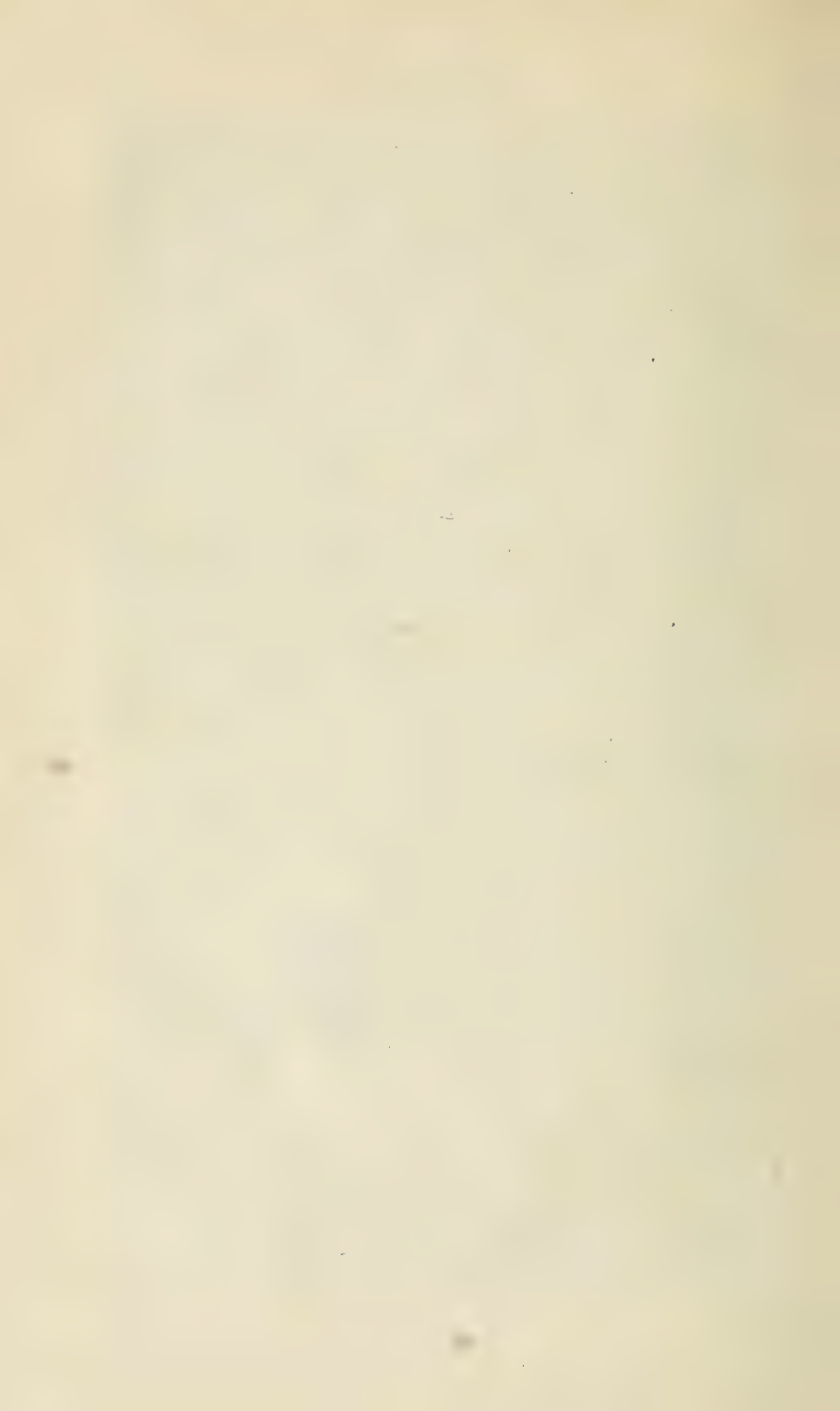
wish to see a second spot on earth, in which it should be naturalized ?) and that he who wishes to enjoy its wit, must pay the price by gaining the knowledge previously required. He must make himself acquainted with summonses (*προσκήσεις*) and challenges (*προκλήσεις*), with arbitration-meetings (*σύνοδοι*) and confrontings (*ἀνακρίσεις*) ; with the system which divided an Attic trial into two distinct parts, leaving its preliminary matters to be arranged by one class of men, and its final merits to be decided by another. He must be familiar with water-clocks, ballot-boxes, and porcupine chests (*ἐχίνοι*). He must be conversant with the nature of Greek testimony, and the composition, form, and numbers of the Greek courts. He must be prepared to see general politics reposing as it were in the bosom of law, and to consider the ecclesiast, or member of the deliberative assembly, as little more than a citizen destined at the proper time to ripen into an Heliast, or member of the legal courts. Above all, he must expunge one word, which the vocabulary of his own country has taught him to reverence, entirely from his mind. Instead of twelve or fifteen *judges*, of great general attainments and profound legal knowledge, and with souls as white within as the ermine which covers their shoulders is without, he must talk and think of 6000 *dicasts*, men mean in every thing but a natural acuteness and good taste—without birth or education,—not necessarily knowing more of law than the bean or pebble which they held in their hand, but who having that bean or pebble in the hand, were themselves the law.

There is but one remark more to which it is necessary to call the reader's attention, and that is to the double character in which the Aristophanic dicast appears—weak and unimportant in his individual capacity, strong and most important in his collective one. From what this proceeded, the preceding remarks will have tolerably advertised the reader, and it was necessary to put him on his guard, that the general turn of the poet's humour might not incautiously make him take a one-sided view of the subject. To the collective greatness of the Attic dicast, Aristophanes pays the proper deference and respect : self-preservation and dramatic propriety alike required it : but as soon as the poet has blown him up into the fullest



expansion of professional grandeur, his evident delight is, by a little puncture, to dissipate the lofty picture he has drawn. The full-blown skin then collapses, the robes of royalty drop off, the sceptre falls from the nerveless hand, and the fractional representative of Athenian sovereignty and copartner of the gods, sinks into an insignificant old man, his revenue three obols per day, his wardrobe a torn and tattered cloak, his royal jewels a set of carbuncles (the fruits of early rising and bad weather), and his face the proxy for all that is pungent and acrimonious—sharp cresses, wild savory, and sour wine. Such was the Attic dicast: is there in literature a portrait more singular in itself, or one which for its political importance deserves to be more minutely studied? I know of none.

In presenting this second specimen of the Comedies of Aristophanes to the attention of the public, the editor's mind cannot but advert to his first with mixed feelings of satisfaction and anxiety; satisfaction at the more than indulgence with which that attempt was received, and anxiety lest its successor should prove that favour to have been misplaced. That the political opinions advanced in these productions would be unacceptable to some, the editor was well aware; but having expressed himself freely and without reserve on such topics, he cannot but be pleased to see his opponents follow the same course; well assured that it is only by such freedom of discussion, that those truths, which ought to be the end and aim of all our researches and pursuits, can be elicited, and finally settled. If one or two notes of a lighter cast have found their way into the following pages, the good-natured critic will be disposed to overlook them, when he considers the severe toil which a work like this necessarily imposes, and the necessity which the mind feels on such occasions for a little relief and relaxation.





Σ Φ Η Κ Ε Σ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΩΣΙΑΣ } οἰκέται Φιλοκλέωνος.  
ΞΑΝΘΙΑΣ }

ΒΔΕΛΥΚΛΕΩΝ.

ΦΙΛΟΚΛΕΩΝ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.

ΠΑΙΔΕΣ.

ΚΥΩΝ.

ΑΡΤΟΠΩΛΙΣ.

ΧΑΙΡΕΦΩΝ, κωφὸν πρόσωπον.

ΚΑΤΗΓΟΡΟΣ.



## ΑΡΙΣΤΟΦΑΝΟΥΣ ΣΦΗΚΕΣ.

### ΣΦΗΚΕΣ.

ΣΩΣ. ΟΥΤΟΣ, τί πάσχεις, ὦ κακόδαιμον Ξανθία;

ΞΑΝ. φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

1. The nature of the opening scene has been already partially explained in the introductory matter. A magnificent mansion, with a large net, spread over its noble fore-court, occupies the stage. The bristling of spears, and the occasional appearance of armed centries from its spacious avenues, shew that a strict *surveillance* is kept over some prisoner lodged within it. Before the door itself stand two slaves, in mock suits of Phrygian armour, and with <sup>a</sup>*spits* in their hands, instead of *spears*. A plentiful supply of flasks, cups, and goblets on the stage, shews on what materials the fatigues of the night-watch have hitherto been supported; but even these now prove inefficient. Sosias is barely awake, and Xanthias, after some ‘nid, nod, nodding’, drops apparently into a deep sleep: convulsive starts, and little occasional shrieks, indicating that his dreams are of a somewhat fearful nature. The shoves and shakings of his brother-slave at last, however, restore him to something like consciousness, and the dialogue commences.

ib. Οὗτος, τί πάσχεις; *hark ye, what ails you?* Lysist. 880. αὐτη, τι πάσχεις; infr. 1009. τί πέπονθας; See also Av. 1044. Nub. 708. Pac. 322. 383. For the various forms under which the word οὗτος (*hark ye*) occurs, see v. 903.

2. φυλακὴν καταλύειν. φυλακὰς καθιστάναι (Xen. Cyrop. I. p. 74.) and φυλακὴν ἔχειν, *to hold a watch*, (Il. 9. 1. Herodot. I. 39. Hes. Fr. 47, 4. <sup>b</sup>Passow.), are expressions more easy of parallelism than φυ-

<sup>a</sup> Infr. v. 379. τῷ δὲ δὴ αὐτῶν . . . ἔχοντ’ ὀβελίσκους. The word ὀβελίσκους is, I imagine, to be taken in its literal meaning, and those who observe how highly flavoured the opening dialogue is with Ægypto-Phrygian modes of thought and speech, will perhaps incline to think that somewhat more than a common parody is intended by this change of *spears* to *spits*. Something, perhaps, might be collected from Zoëga’s treatise *de obeliscis*: the editor’s knowledge of that learned work is at present confined to what he can collect from another work, to which he cannot too soon acknowledge his deep sense of obligation—Creuzer’s *Symbolik und Mythologie der alten Völker*.

<sup>b</sup> While the editor begs to express his general acknowledgments for the assistance derived from this learned lexicographer, he must also be allowed to add, that

ΣΩΣ. κακὸν ἄρα ταῖς πλευραῖς τι προὔφείλεις μεγα.

λακὴν καταλύειν, *to break up, or dismiss the watch*, (in the present instance to be done by closing the eyes) ; an example, however, is not wanting. Aristot. Polit. 5. 8. σώζονται δ' αἱ πολιτεῖαι οὐ μόνον διὰ τὸ πόρρω εἶναι τῶν διαφθειρόντων, ἀλλ' ἐνίοτε καὶ διὰ τὸ ἐγγύς. φοβούμενοι γάρ, διὰ χειρῶν ἔχουσι (cf. infr. v. 609.) μᾶλλον τὴν πολιτείαν. Ὡστε δεῖ τοὺς τῆς πολιτείας φροντίζοντας, φόβους παρασκευάζειν, ἵνα φυλάττωσι, καὶ μὴ καταλύσωσι ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πολιτείας τήρησιν· καὶ τὸ πόρρω ἐγγύς ποιεῖν. Had our two slaves been of a literary turn, the consequences of a centinel's sleeping on his post would have been enforced, not by a vulgar appeal to the offender's ribs, but to one of those tales, with which the pages of the early historian are so plentifully and delightfully crowded ;—my limits allow me merely to quote that part of the narrative, which furnishes another variety of phrase, illustrative of the word φυλακή. Herodot. 9. 93. καὶ οὐ γὰρ ἔλαθε τοὺς Ἀπολλωνιάτας ταῦτα γινόμενα, ἀλλ' ὡς ἐπύθοντο, ὑπαγαγόντες μιν ὑπὸ δικαστήριον, κατέκριναν, ὡς τὴν φυλακὴν κατακοιμήσαντα, τῆς ὕψιος στερηθῆναι.

3. *You incur, then, a large and painful debt, for which your sides must pay.* The present tense of the verb προσφείλειν occurs also in one of those plays of our author, which will form no part of the present collection, but from which all such extracts as can be made with propriety, and which tend to throw light on ancient manners, it will be an essential object to submit to the reader. And what more deserves attention than an extract detailing the system on which the religious education of the higher class of females in Athens was conducted ? At seven years old, it appears from the *Lysistrata* of Aristophanes, a young lady was capable of bearing a part in the splendid processions of her country, and carrying the unmentionable and holy articles, which belonged to the rites of *Herse*, or *Minerva*. At ten years old she officiated as grinder of meal (*ἀλετρις*) to that goddess, who rejoiced in the title of *Archegetis*, or *Foundress*. A little further advancement in years qualified her to assume the sacred saffron robe, (*κροκωτὸν*) and enact the part of a *bear* at the festival of *Brauron* ; while full maidenhood qualified her to become one of those religious processionists, on whom the ancient statuary were accustomed to lavish all the splendours of their art. 'And owe I not a debt to my country,' intimates the female chorus, 'for this noble course of education, and is it not incumbent on me to give the state good and useful counsels in her emergencies ?' Modern reasoners will doubtless take a different view of this course of education. With so little done to effect that

long before he was aware that such a person as Passow was in existence, he had formed his plan of illustrating Aristophanes upon almost the identical plan which that scholar has adopted as the basis of his *Lexicon* : hence has arisen a continual similarity in their references, more particularly as far as *Homer* and *Herodotus* are concerned ; and without some such notice as the present, the editor might have been thought wanting in the acknowledgment of assistance, which in fact he had not received.



ἄρ' οἴσθ' ἄ γ' οἶον κνώδαλον φυλάττομεν;

surest safeguard of a nation's morals, the mental culture and general respectability of the female character, they will feel little wonder at the general state of manners in Athens, and still less at the means, as licentious as witty, by which this very play endeavours to effect a purpose highly honourable in itself. As to the 'good and useful counsels,' those who know how rapidly the incipient ideas of revolutionists gather strength, will not be surprised to find these reflections of the *religious* Chorus end in such measures of Reform, as even modern radicalism has not yet ventured upon. But to come to the original.

ἡμεῖς γάρ, ὧ πάντες ἄστοι, λόγων κατάρχομεν  
τῇ πόλει χρησίμων·  
εἰκότως, ἐπεὶ χλιδῶσαν ἀγλαῶς ἔθρεψέ με.  
ἐπτα μὲν ἔτη γεγῶσ' εὐθύς<sup>c</sup> ἡρρηφόρουν·  
εἴτ'<sup>d</sup> ἄλετρίς ἢ δεκέτις οὔσα<sup>e</sup> τάρχηγέτι·  
κατ' ἔχουσα τὸν κροκωτὸν<sup>f</sup> ἄρκτος ἢ Βραυρωνίσις·  
κάκανηφόρουν ποτ' οὔσα παῖς καλῇ, 'χονσ'  
ἰσχάδων ὄρμαθόν·  
ἄρα προῦφείλω τι χρηστὸν τῇ πόλει παραινέσαι;

Lysist. 638—648.

Having illustrated this word *προσφείλειν*, not very common in Attic writers, from our own author, let us proceed to trace it in other sources; and first in that poet, no one error of whom ever escaped the vigilance of Aristophanes, and who here apparently laughed at Euripides' use of the word as vulgar, or affected; at all events as beneath the dignity of tragic diction. Eur. Iph. Taur. 523. καὶ ποῦ'στι; κάμοι γάρ τι προῦφείλει κακόν. Also Heracl. 240. Herodot. 5. 82. ἡ ἔχθηρ ἢ περυνφειλομένη. VI. 59. προσφειλόμενον (προσοφειλόμενον Gaisf.) φόρον. Thucyd. I. 31. μήτε εὐεργεσίας μεγάλης μήτε ξυμμαχίας προφειλομένης. Dem. 539, 18. μὴ μεγάλου τινὸς ὄντος ὁ αὐτῷ προσφείλετο. Antiph. 136, 26. εἴπερ προφείλετο αὐτῷ κακόν.

4. κνώδαλον (pro κινώδαλον a κινέω). This is a word of wide range in the Greek language, comprehending animals of every description, land and marine, and varying from animals of the largest dimensions down to the smallest insect. (Passow in v.) Lysist. 476. (applied to the female revolutionists) τί ποτε χρῆσόμεσθα τοῖσδε τοῖς

<sup>c</sup> ἄρρηφορεῖν (ἄρρητα, φορεῖν). Wachsmuth, III. 134. IV. 136.

<sup>d</sup> (ἄλέω). The operation of grinding and preparing the meal for the sacred cakes, no doubt took place in mills belonging to the temples, and appropriated to that purpose.

<sup>e</sup> τάρχηγέτι, i. e. τῇ Ἀρχηγέτι, for τῇ Ἀρχηγετίδι. A similar contraction is found II. σ. 407. πάντα θέτι (i. e. Θετίδι) τίνειν. Od. γ. 381. αἰδοίη παρακοίτι (i. e. παρακοιτίδι). Herodot. VIII. 61. ἀπόλι (i. e. ἀπολίδι) ἀνδρί. (See Buttmann's Gr. Gram. p. 211.) For the masculine appellation ἀρχηγέτης, far more common than the feminine, see Boeckh's Pind. Pyth. V. 80. and Inscript. I. p. 7: also Wachsm. I. 222.

<sup>f</sup> For the origin of this custom, see Suidas in v.

ΞΑΝ. οἶδ'· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι. 5  
ΣΩΣ. σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καὶ τοῦ γ' ἐμοῦ

κνωδάλοισ; Od. 17. 316. οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης κνώδαλον. Æsch. Prom. Vincit. 471. κᾶξευξα πρῶτος ἐν ζυγοῖσι κνώδαλα. | ζεύγλαισι δουλεύοντα. Suppl. 262. κνωδάλων βροτοφθόρων. Choeph. 579. πόνται τ' ἀγκάλαι κνωδάλων | ἀνταίων βροτοῖς | πλάθουσι. Pind. N. I. 76. κνωδάλων ὕβριν. P. X. 56. κνωδάλων ὀρθιῶν ὕβριν. From the learned editor of Æschylus I borrow the following fragment of Alcman.

Εὐδονσιν δ' ὀρέων κορυφαί τε καὶ φάραγες,  
πρώονές τε καὶ χαράδραι·  
φῦλά θ' ἐρπετῶν ὅσα  
τρέφει μέλαινα γαῖα.  
θῆρές τ' ὀρεσκῶι  
καὶ γένος μελισσῶν  
καὶ κνώδάλ' ἐν  
βένθεσι πορφυρῆς ἁλός.  
εὐδονσι δ' οἶωνῶν  
φῦλα τανυπερύγων. Blomf. Gloss. in Choeph. p. 162.

If any parts of this noble fragment should recall to the reader's mind the night-scene in *Paradise Lost*, it will certainly not be to the disadvantage of the English bard.

5. ἀπομερμηρίζειν. The simple verb, expressing thought and doubtfulness of mind, occurs continually in Homer. Hence ἀπομερμηρίζειν, to fall into a slumber, in which all anxious thoughts are forgotten. Hesych. ἀπομερμηρίσαι, ἀπονυστάξαι, ἀποκοιμηθῆναι. μέρμηρος γάρ, ὕπνος κατάφορος. Eustath. ad Hom. p. 821. l. 36. ἀπομερμηρίσαι παρὰ τοῖς παλαιοῖς τὸ ἀποδαρθεῖν, ὡς τοῦ κοιμωμένου μηδὲν μεριμνῶντος.

6. σὺ δ' οὖν. This mode of expression has been illustrated in the *Acharnenses*, v. 172. To the examples there given, add Vesp. 1154. (Br.) φέρ', ἀλλ' ἐγὼ σε περιβαλῶ σὺ δ' οὖν ἴθι.

1b. παρακινδυνεύειν, to undertake any thing which has danger attached to it, to run a risk. Alcib. 151. a. παρακινδυνεύειν τοσοῦτον κίνδυνον. Plato Theæt. 204, b. παρακινδυνεύων λέγω. With words expressive of danger, we often find the word κατορθοῦν coupled, as if significant of a person being out of danger, and his affairs brought to a prosperous conclusion. Compare Isoc. 31, d. 54, d. 66, d. Dem. 701, ult. with a passage in Æschines, which has much puzzled the commentators. δοκοῦμεν δ' ἔμοιγε, ὧς ἄνδρες Ἀθηναῖοι, ἀμφότερα καὶ β κατορθοῦν καὶ παρακινδυνεύειν εἰς τὴν πολιτείαν

§ Auger translates, *Il me semble, Athéniens, d'après notre conduite peu sage, que nous sommes à la fois heureux et téméraires.* The Italian translator, quoted by Taylor, renders much better: *A me pare, O Atheniensi, che a noi intervengan due cose contrarie, cioè, che siamo felici, e portiamo pericolo di rovinare nell'am-*



κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.

ΞΑΝ. ἀλλ' ἡ παραφρονεῖς ἑτεὸν ἢ κορυβαντιᾶς ;

ΣΩΣ. οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ—Σαβαζίου.

οὐ σωφρονούντες. ὅτι μὲν γὰρ ἐπὶ τῶν νῦν καιρῶν οἱ πολλοὶ τοῖς δλίγοις προῖεσθε τὰ τῆς δημοκρατίας ἰσχυρὰ, οὐκ ἐπαινῶ ὅτι δ' οὐ γεγένηται φορὰ (α εγορ) καθ' ἡμᾶς ῥητόρων πονηρῶν ἅμα καὶ τολμηρῶν, εὐτυχούμεν. 87, 14.

7. κατὰ ταῖν κόραιν . . . καταχεῖται. Nub. 177. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφρυν. Lysist. 552. ἤμερον . . κατὰ τῶν κόλπων . . καταπνεύειν. Ages. 463. καταχεῖσθαι κατὰ χειρὸς ὕδωρ. 535. κατάχυσμα . . καταεσκέδασαν καθ' ὑμῶν. Eq. 1094. κατασπένδειν κατὰ τῆς κεφαλῆς . . κατὰ σοῦ. Xenoph. Cyrop. 5. 244. τὰ δάκρυα καταστάζειν κατὰ τῶν πέπλων. Bergler compares Pind. Pyth. I. κελαινῶ— | πιν δ' ἐπὶ οἱ νεφέλαν | ἀγκύλῳ κρατὶ, γλεφάρων | ἀδὺ κλαίστρον, κατέχενας. ὁ δὲ κνώσσων | ὑγρὸν νῶτον αἰώρεϊ.

8. ἀλλ' ἡ (num) . . . κορυβαντιᾶς, *hast thou the Corybantian phrensy on thee?* “The verb κορυβαντιᾶν,” says M. de Sacy, “always implies the idea of a supernatural agitation, a divine fury, real or pretended, which puts a man beside himself, and leaves him no longer master of his actions and his movements. This word, consequently, expresses a species of madness or ecstasy of a divine origin, but which seems to produce effects similar to those derived from a real alienation of mind.” (*Mystères du Paganisme*, I. 80.) A word of this import was likely to find a frequent place in the writings of the imaginative and susceptible master of the Academy (Crito, 54, d. Conviv. 215, d. Ion, 536. c.), but I limit myself to such quotations as bear upon the present text. Plato, Ion, 534, a. ὥσπερ οἱ κορυβαντιῶντες οὐκ ἔμφρονες ὄντες ὀρχοῦνται. Lucian, I. p. 96. V. 194. κορυβαντιάσειν μοι δοκῶ, περιβομβοῦμενος ὑφ' ὧν κατεσκέδασάς μου ὀνομάτων. Ib. 127. πρῶτον δέ φασι ῥεῖαν ἡσθεῖσαν τῇ τέχνῃ (saltatione sc.), ἐν Φρυγίᾳ μὲν τοὺς Κορύβαντας, ἐν Κρήτῃ δὲ τοὺς Κουρήτας ὀρχεῖσθαι κελεῦσαι. In these wild dances, there was doubtless much contortion of body, and much nutation of the head: hence Creuzer (*Symbolik* 2. 41.) translates the word Korybanten, Kopf-schütteler, *head-shakers*. The application of the word to the sleep-nodding slave, is evident enough.

9. ὕπνος μ' ἔχει. Plat. Hip. Maj. πολλή γὰρ ἂν μ' ἔχοι ἀπειρία καὶ τῆς τοῦτων φύσεως καὶ τῆς τῶν παρόντων λέξεως λόγων. Epist. 7. 328, a. τὴν δ' ἐμὴν δόξαν, τὸ μὲν περὶ τῶν νέων ὅπη ποτὲ γενήσοιτο, εἶχε φόβος.

Ib. Σαβαζίου. The Phrygian name for Bacchus. Sosias pauses for a moment before he utters the word, and then applying his pitcher to his mouth, takes a vigorous draught. This last potation

*ministratone della città per nostro mal governo.* As the text at present stands, Dobree (*Advers.* I. 1. p. 344.) thinks that the only sense which can be affixed to the passage is that which Reiske gives it—*our luck only serves to make us rash.*

ΞΑΝ. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.

10

presently does its duty by throwing the drinker into a deep sleep ; the nature of the sleeper's dream being indicated by various appropriate gestures. As Sosias, however, will wake up very briskly in the course of four or five lines, to detail the dream itself, we need not trouble ourselves about the gestures which anticipate it. Of the drinking associations connected with the name Sabazius, (and to them the editor at present restricts himself,) the close of the following fragment of Theophilus, where a pancratist appears to be giving an account of what he usually eat and drank, will afford a lively example.

Α. ἐφθῶν μὲν σχέδον  
τρεῖς μῶας. Β. λέγ' ἄλλο. Α. ῥυγχίον, κωλῆν, πόδας  
τέτταρας ὑείους. Β. Ἡρακλεῖς. Α. βοὸς δὲ τρεῖς,  
ὄρνιθ'. Β. Ἀπολλων, λέγ' ἕτερον. Α. σύκων δύο  
μῶας. Β. ἔπιες ἐν δὲ πόσον ἀκράτου ; Α. δώδεκα  
κοτύλας. Β. Ἀπολλόδωρε καὶ Σαβάζιε.

Pors. Advers. p. 116.

10. "Are you for that kind of sleep?" implies Xanthias, as he gazes on his sleeping fellow-slave ; "why, then, (*applying HIS flask also to the mouth*) the same god is the object of our joint worship, and my devoirs have been attended with similar results :—a sound nap, with a marvellous strange dream attached to it." Such seems to be the general train of Xanthias's thoughts : the particular words in which they are expressed must be reserved for future consideration ; at present the editor may perhaps be allowed a few words as to the stage business of this play generally, and of the opening scene more particularly. When the delicate nature of the subject of this play has been fully developed, (for at every line of it Aristophanes must have felt the Athenian law of libel round his neck, which a moment's anger might convert into a bowstring,) the reader will, I think, see reason to conclude, that all the poet's art was necessary to press it circumspectly on his hearers : and certainly a master's hand is visible in the mode in which this is done. Sometimes, like a skilful phantasmagorist, the poet flashes his purpose full in the spectator's eyes, and then as suddenly withdraws it. At this moment it assumes a grave and serious aspect, but the audience have been previously prepared for the change by some pleasant incident, some wild sally of mirth, or by a skilful adaptation of the stage-play, to which latter it becomes of course a duty in his editor to pay a close attention. How was the opening scene, where it was of so much importance at once to gain the feelings of the audience, thus enlivened ? The dialogue itself seems to indicate, by three separate species of imitated sleep. In the first instance Xanthias exhibits that of a *gentinel*, napping at his post ; a sleep, short, fitful, abrupt : "in every breeze he hears a voice, and steals a fearful joy." The nutations of Sosias have been already explained : they are the nods of a religious fanatic, exciting mirth by

κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο  
Μῆδος τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·

their rapidity and reiteration. The wild and confused dreams which have presently to be narrated, required in dramatic propriety a sleep of a different kind; that sleep which arises from a fuddled brain, and from well plying the bottle, an art in which our two slaves are accordingly represented as notable proficient. But the reader is perhaps catching the infection of the stage, and as a thoroughly composing draught, (the extract from the great orator excepted,) I recommend him to the dissertation on the Phrygian Bacchus. (Appendix B.)

ib. βουκολεῖς, i. e. τρέφεις. Schol. Aristoph. *θεραπεύεις*. Schol. Æschyl. The context evidently brings us to some such sense, but put as this unusual word here is into the mouth of a Phrygian, and coupled as it is both before and after with the name of Sabasius, there must, I think, be some local propriety in the application of the term, which it is now almost useless to attempt to discover. I have endeavoured to throw what little light I can on the subject, (and little it is,) from the singular monument found at Ladenburgh on the Neckar. (Appendix B.)

11. ἐπεστρατεύσατο. Eurip. Med. 1182. διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. and in that exquisitely beautiful chorus in the Hippolytus, Ἔρως, Ἔρως, ὁ κατ' ὀμμάτων | στάσεις πόθον, εἰσάγων γλυκείαν | ψυχῇ χάριν, οὗς ἐπιστρατεύσῃ. Brunck reads *τις ἐπεστ.*, but see Porson's Hecuba v. 1161.

12. Μῆδος, i. e. *frightful, terrible*. The cold shudder which comes over the Phrygian slave, as he utters the word, must have reminded the audience of the day when *their* ancestors were wont to tremble at the same awful expression. How deeply the feeling pervaded all Greece, may be learned from the words of a contemporary poet :

πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,  
μηδὲν τὸν Μῆδων δευδιότες πόλεμον. Theognis, 761.

Φοῖβε ἄναξ, αὐτὸς μὲν ἐπύργωσας πόλιν ἄκρην,  
'Αλκαθόφ Πέλοπος παιδὶ χαριζόμενος  
αὐτὸς δὲ στρατὸν ὑβριστὴν Μῆδων ἀπέρυκε

ἧ γὰρ ἔγωγε δέδοικ', ἀφραδίην ἐσορῶν  
καὶ στάσιν Ἑλλήνων λαοφθόρον. 771. 9.

The editor may perhaps refer to, though he dare not quote, infinitely higher authority for the reasonable motives on which this terror of the Medish name was founded. In that prophetic description, which anticipated the fall of Babylon at least two centuries before the actual event, and has left mankind at the distance of more than ten times that number of centuries to gaze with astonishment on the fulfilment of every one of its details, the stern,



καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

merciless character of the Medes is described with all that <sup>b</sup> force and energy which, even in a mere literary point of view, make the writings of Isaiah one of the noblest studies in the world. To those, however, whose more peculiar office it is to make themselves masters of the *moral* as well as the *political* histories of kingdoms, and to ascertain how national guilt is most connected with national punishment, those writings form a text-book for statesmen in the largest sense of the word, which ought never to be out of their hands. For the more immediate object of reference, the reader will consult Lowth's Version, (c. 13. vv. 17—20.) and he will thus better understand why Athens should appeal to her victories over an enemy so formidable, as the charter by which she held the sovereignty of Greece. Δικαίως τὸν Μῆδον καταλύσαντες, ἄρχομεν. Thueyd. V. 89.

Ib. νυστακτῆς ὕπνος, *sleep accompanied with nodding.*

13. ὄναρ θαυμαστόν. In Greek tragedy, and here at least in Greek comedy, 'coming events' are frequently made to 'cast their shadows before' in a dream. The practice must be too familiar to the classic reader to require examples, drawn from the ancient stage, but one from the modern may not be unacceptable. Schiller, who has thrown into his 'Bride of Messina' all the forms and beauties of the Greek tragedy, has not failed to catch one of its most interesting tones in the following narration of a dream. (Whatever other advantages students may gain by the discontinuance of that language, which used to form the channel of intercourse between distant scholars, he must not expect that of a relief from labour to be among them. The necessity of a knowledge of the continental languages, and more particularly of that one, which takes such profound views of ancient literature, will be every day more and more felt; and this perhaps is one of the advantages, which will eventually be gained by the change. It must at least serve as an apology for this, and similar quotations from modern literature.)

Isabella.

Hört, was gesäet ward in fruh'rer Zeit,  
Und jezt zur frohen Aernte reifen soll.  
— Ihr wart noch zarte Knaben, aber schon  
Entzweite euch der jammervolle Zwist,  
Der ewig nie mehr wiederkehren möge,  
Und häufte Gram auf eurer Aeltern Herz,  
Da wurde eurem Vater eines Tages  
Ein seltsam wunderbarer Traum. Ihm däuchte,

<sup>b</sup> Bishop Lowth, in whom the severest studies of theology had not been able to extinguish a strong poetical temperament, has justly observed of the whole of this prophecy, that 'for beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.'

ΣΩΣ. κά'γωγ' ἀληθῶς οἶον οὐδεπώποτε.  
 ἀτὰρ σὺ λέξῃς πρότερος. ΞΑΝ. ἐδόκουν αἰτὸν 15  
 καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πάνυ  
 ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα  
 φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,

Er sah aus seinem hochzeitlichen Bette  
 Zwei Lorbeerbäume wachsen, ihr Gezweig  
 Dicht in einander flechtend-zwischen beyden  
 Wuchs eine Lilie empor-sie ward  
 Zur Flamme, die der Bäume dicht Gezweig  
 Und das Gebälk ergreifend prasselnd aufschlug,  
 Und um sich wüthend, schnell, das ganze Haus  
 In ungeheurer Feuerflut verschlang.

Erschreckt von diesem seltsamen Gesichte  
 Befragt' der Vater einen sternekundigen  
 Arabier, der sein Orakel war,  
 An dem sein Herz mehr hieng als mir gefiel,  
 Um die Bedeutung.—

It would be delightful to pursue this interesting narrative, but a commentator's duty restricts me to the point of shewing the connexion between the ancient Greek stage and its modern imitator.

15. ἀ. σ. λ. π. (*taking off his helmet, as if it had been a Phrygian bonnet, and bowing to his brother-slave.*) In these little interchanges of civilities, we recognise the manners of a fashionable establishment, such as Bdelycleon's is evidently meant to be, where the courtesies of the kitchen tread hard on those of the drawing-room.

17. Alciphron has evidently borrowed his dreamer (L. III. ep. 59.) from the dreamer in the text; and the dreamer in the text?—We need only point to the Grecian phraseology, which recognised Earth as the mother of dreams, (Eurip. Hecub. 70. Iph. T. 1271.) to make us feel whence he came, and that in all this dialogue our author is dramatically correct. Even in Greece, Xanthias has not forgotten the great Dindymenian mother, and all that propensity to dreams, and their interpretation, which so strongly characterises the Asiatic nations.

18. ἐπίχαλκον, overlaid with brass, or copper. Herodot. IV. 200. τὰ μὲν νῦν ὀρύγματα ἀνὴρ χαλκεὺς ἀνεῦρε ἐπιχάλκῳ ἀσπίδι ᾧδε ἐπιφρασθεῖς.

Ib. ἀνεκὰς (ἄνω, ἐκὰς)=ἄνω, (Plut. Thes. c. 33. ἀνεκὰς τὸ ἄνω τοὺς Ἀττικοὺς ὀνομάζειν.) Pindar (Ol. II. 38.) uses it as an adverb of time.

ἐσλῶν γὰρ ὑπὸ χαρμάτων,  
 πῆμα θνάσκει παλίγκοτον δαμασθέν,  
 ὅταν θεοῦ μοῖρα πέμπῃ  
 ἀνεκὰς ὄλβον ὑψηλόν.

κάπειτα ταύτην ἀποβαλεῖν—Κλεώνυμον.

ΣΩΣ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

20

19. —Κλεώνυμον. A mutual look of astonishment and horror from the two slaves, and of course a fresh stock of bottle-courage laid in. The reader, to whom this obese personage has been introduced in a former play (Ach. v. 84.), will be at no loss to understand the epithet of hugeness attached to the bird, which is here his substitute, (and which from the speaker's national habits is perhaps to be taken more in a <sup>i</sup> Mithraic than a European sense,) —the shield which he drops—or the place where he originally finds it. The attacks upon Cleon, the covert object of all this play, have not yet commenced: the poet at present confines himself to his associates, of whom Cleonymus was obviously one, and whose rank and birth, if I interpret the word *ἀετὸν* right, ought to have raised him far above such a state of humiliating dependence. Translate—for in a comic writer, the very tones and gestures often require translation,—as it had been *Cleonymus*. For the construction, see Dobree's *Adversaria*, t. II. p. 195.

20. γρίφον. This word again throws us back to the East, as the reader of the Sacred Writings is well aware, (see also Joseph. *Antiqq. Jud.* 8. 5. 434.) and still more upon that Egyptian land, whose whole literature is almost one perpetual riddle. The derivation of the word is more easily settled than its nature.

From γρίπος, a net, used by fishermen, came very naturally γρίφος, a puzzle, i. e. a mental net; but whether the griph was a serious or a playful puzzle, has been a subject of much dispute both among the moderns and the ancients, (see Creuzer's *Symbolik*, I. 77. where the various authorities are cited.) Athenæus, whose deglutition for matters of this kind was as ample as that of the great Pantagruel, (who, it is well known, swallowed five pilgrims and a half in a salad, without being aware of what he had done, till one of their staffs accidentally struck on a decayed tooth,) has entered largely into the subject of the ancient riddles. See B. X. of his most amusing *Miscellany*. On the riddle, which is said to have puzzled the author of the *Iliad*, and eventually caused his death, see Proclus's *Chrestomathia*, p. 467. (Gaisford's *Hephæstion*.) For coin-griphs, see Creuzer, I. 114, &c.

1b. Κλεώνυμος. As the former note served chiefly to explain the *personal*, the present must be employed to explain the *political* appearance of Cleonymus in this drama. Openly, or covertly, its whole object was to expose the mischief which Cleon was introducing into the judicial and financial system of Athens: but before attacking the demagogue himself, the poet, as I observed, aims a blow or two at him through the sides of his satellites and hangers-

<sup>i</sup> In the Mithra-mysteries, the members of the seventh and highest grade bore the names of *fathers, hawks, eagles*;—all titles indicative of rank, honour, and respect. See Creuzer, t. i. p. 754—6. On the union of the Mithraic worship with that of the Phrygian Sabasius, see the same learned author, I. p. 767.



πῶς δὴ, προσερεῖ τις τοῖσι συμπόταις λέγων,  
ὅτι ταυτὸν ἐν γῇ τ' ἀπέβαλεν κὰν οὐρανῷ  
κὰν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;

ΞΑΝ. οἴμοι, τί δῆτά μοι κακὸν γενήσεται  
ιδόντι τοιοῦτον ἐνύπνιον; ΣΩΣ. μὴ φροντίσης. 25  
οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς.

ΞΑΝ. δεινὸν γέ τοῦστ' ἄνθρωπος ἀποβαλὼν ὄπλα.  
ἀτὰρ σὺ τὸ σὸν αὐτὸν λέξον. ΣΩΣ. ἀλλ' ἔστιν μέγα.  
περὶ τῆς πόλεως γὰρ ἔστι τοῦ σκάφους ὅλου.

on. Two of the more conspicuous of these were Theorus and Cleonymus, the one a brother poltroon, but not the less mischievous for that; the other the basest of parasites, and both prepared by any act of falsehood or perjury (see Nub. v. 400.) to aid and abet the worst purposes of their leader.

21. τοῖσι συμπόταις. That these riddles were more particularly used at meal-times, see Müller's Dorians, II. 397.

23. κὰν τῇ θαλάττῃ. (Qu. κᾶτ' ἐν θαλ. Vide Eq. 607. DOBREE.)

25. ιδόντι τοιοῦτον ἐνύπνιον. The fears expressed by Xanthias will be better understood from the following fragment of Menander.

“Ἀπαντα τὰ ζῶ' ἔστι μακαριώτερα,  
καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπων πολὺ.  
τὸν ὄνον ὀρᾶν ἔξεστι πρῶτον τουτονί,  
οὗτος κακοδαίμων ἔστιν ὁμολογουμένως.  
τούτῳ κακὸν δι' αὐτὸν οὐδὲν γίγνεται,  
ἃ δ' ἡ φύσις δέδωκεν αὐτῷ, ταῦτ' ἔχει.  
ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν,  
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.  
λυπούμεθ', ἂν πτάρῃ τις· ἐὰν εἴπῃ κακῶς,  
ὀργιζόμεθ'· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα  
φοβούμεθ'· ἂν γλαυξ ἀνακράγῃ, δεδοίκαμεν.  
ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι,  
ἅπαντα ταῦτ' ἐπίθετα τῇ φύσει κακά. Fr. Men. p. 244.

27. δεινὸν κ. τ. λ. A shield dropped on earth, in heaven, and by sea!—The mind of Xanthias might well recur again and again to so fearful a prodigy. Ib. τοῦστ', i. e. τοῖ ἔστι.

29. πόλεως—σκάφους. The nautical phraseology, in which this declaration is dressed up, will be fully illustrated in a future play; but a *verbal* note, which would of itself cover many pages, is ill calculated for a place in a drama, where the editor feels himself continually cramped for room to convey the necessary information about *things*; and to *things* we must at present confine ourselves. That the poet did not exaggerate, when asserting that the whole vessel of the state was concerned in the dream now about to be narrated, will, I think, be made fully evident before the present

drama is brought to a close ; though the reader will perhaps smile when told that this state-vessel's chance for wreck or for salvation, lay in the compass of a small coin, of not more value than a penny-piece. How this apparently humble agent was to work such important consequences in the Athenian republic, it will be the object of future notes to explain : at present let us ask, "Is no similar coin working a silent revolution among ourselves?" and, "Are any more interested in the progress of that revolution, than those to whom these pages are addressed?"—That the age of quartos, like that of chivalry, has passed away, few need now be told : the shrieks of patrician authorship, and the outcries of perplexed publishers, have alike proclaimed the fact : but the chariot-wheels of society, like those of Juggernaut, pass on, regardless of their victims, and thoughtful minds already begin to speculate, not upon the channels of literature which have been closed, but upon those which have been opened : and how stands the matter there ? None but the most thoughtless can fail to see that the soil has been already laid and watered, out of which a few more revolving suns will educe a new race of men, with new wants, new wishes, new sources of gratification, and enlarged means of compassing their desires ;—a race disposed closely to scrutinize those, who stand upon the vantage-ground of life, and prepared loudly to ask by what charter they take their station there ? And to whom, my younger readers must ask themselves, will these questions be more particularly addressed, and how will they be met ? By a graceful display of all the outward machinery of ancient literature ?—a nice knowledge of metrical canons—a fine judgment in the choice of various readings—a deep knowledge of philology, and all the technical parts of scholastic lore ? Let it not for a moment be supposed that the question is put with a view to undervalue such attainments. It must be indeed a narrow intellect, which can look at the immense pile of verbal and metrical criticism now before us, and not do homage to the singular acuteness and industry by which the mighty fabric has been gradually raised ; and it must be something worse than poverty of intellect, which would wish to lead to the belief that all this industry and acumen have been exerted, merely to illustrate the works of a few profane writers, however admirable, or even inimitable, in their respective kinds. No : something deeper and holier is to be found at the bottom of all this. In these minute researches and investigations have been forged the golden keys, which unlock treasures infinitely more precious than any thing which Greece or Rome has left us ; and in this sense Philology, though habitually building her nest upon the earth, is found like the songster, who also builds his nest there, bearing her wings and notes to the very gates of heaven. And are these the pursuits and purposes in which our great public seminaries are to be required to relax ? Surely this would be to give up the very charter by which they exist, and frustrate the end for which they were framed. In the ancient languages, as languages—canvassed strictly and severely in every bearing which syntax,

metre, and etymology can be brought to bear upon them, our forefathers saw (and wisely too) the best elements of a manly education, which experience had yet been able to discover, and the best means of furnishing those vigorous intellects, which should be able to cope with the important<sup>k</sup> professional duties of life. But the times, it will be said, now require something more. Who with his eyes open can doubt the fact, or who with them not closed can fail to see in what mode the demand ought to be met? Not in the abandonment of what has been already gained, but in the wise addition of a little more. And is classical literature so straitened and confined, that she cannot from her stores supply any demands which the times may make upon her? Does she not rather resemble the fabled tent of eastern tale, which could expand to every latitude of space and room, however ample the demands made? Let us apply the question to the single author here before us. When once fairly seated on his back, what view of society is there, which whether looking backwards or forwards, into the old world, or the new, we may not take from a position so commanding? Legislation—jurisprudence—mythology—religion—what is there in these most important of all subjects, into which a skilful tutor, with a *safe* text in his hands, (and it is only in the confidence of supplying this, that the present writer has ventured on a task, which ought to have fallen into abler hands,) will not throw more or less of illustration? Trade—commerce—political economy? The heads of all these will be found occasionally peeping up among the jokes and witticisms of Aristophanes, and the head once obtained, what is to hinder from putting a body to it? Customs—manners—literature? The illustration of any great comic poet necessarily implies a knowledge of all these, and with this additional advantage in the author more immediately in question; that comedy with him takes a political range, which no other stage has been found competent to follow, and further holds within its grasp and ken a literature the most splendid which the annals of the world have ever boasted. *Et dubitamus adhuc?*—But to bring remarks to a close, already too long for a note, but which to have full justice done them would deserve a volume. Let me once more repeat, what I am sure the spirit of the age will set its seal upon. A few years only have yet to pass, and next to moral turpitude, the greatest offence in high places will be—not ignorance, for on *that* the age has already set its brand—but the want of deep professional knowledge, whatever that may be—legal, scholastic, legislative, theological. Let these attainments be found in the quarters where they ought to be, and mankind generally are too sensible of the blessings of order and rational freedom, not to do every proper homage to those on whom they feel the anxious responsibilities of life to be thrown: let them be wanting, and rank, privilege, pre-

<sup>k</sup> And so also saw one of the most profound reasoners of modern days. See the whole of Me. de Stael's chapter on the German universities. My limits only allow me to give the conclusion to which this truly masculine writer finally comes. "Ce n'est donc pas sans raison que l'étude des langues anciennes et modernes a été la base de tous les établissements qui ont formé les hommes les plus capables en Europe." De l'Allemagne, t. I. p. 168.



ΞΑΝ. λέγε νῦν ἀνύσας τι—τὴν τρόπιν τοῦ πράγματος. 30  
ΣΩΣ. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ  
ἐκκλησιάζειν πρόβατα συγκαθήμενα,

scription, will be, as they deserve to be, little better than waste paper.

Ib. σκάφος (σκάπτω), a ship's hull. See Blomfield's *Persæ*, p. 148.

30. λέγε—ἀνύσας, *hasten to tell*. So *infr.* 416. ἀνάβαιν' ἀνύσας. 857. εἴσαγ' ἀνύσας. (Br. edit.) 1159. ἀνύσας ὑπόδουθι. Add. Pl. 229. 349. 648. 974. Ran. 1171. Thes. 255. Lysist. 438. Nub. 181. Eccl. 1058. The addition of τι seems merely to soften the command; *just do*—so and so. *Infr.* 202. ἀνύσας τι προσκύλιε. Eq. 118. σὺ δ' ἔγχεον πειῖν | ἀνύσας τι. Add. Lysist. 920. Nub. 506. 635. 1253. Pac. 275. 872. The ellipse is easily filled up. Xen. *Cyrop.* II. 128. ἀνύειν τὴν ὁδόν. IV. 198. πολλὴν ὁδὸν διήνυσαν.

Ib. τὸν τρόπον was the expression expected; but Xanthias continues the naval metaphor, and substitutes τρόπιν, a ship's keel, or bottom. Od. VII. 252. τρόπιν ἀγκὰς ἐλὼν νεὸς ἀμφιελίσσης. XII. 422. ἐκ δὲ οἱ ἰστὸν ἔαξε ποτὶ τρόπιν. XIX. 278. τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κύμ' ἐπὶ χέρσου. Herodot. II. 96. πηδάλιον δὲ ἐν ποιεῖνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται. Eurip. *Hel.* 411. τρόπις δ' ἐλείφθη ποικίλων ἁρμοσμάτων. Apoll. Rhod. I. 388. αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες | τριβόμεναι. IV. 1244. τρόπιος δὲ μάλ' ὕδασι παῦρ' ἐλέλειπτο. Plut. *Demet.* c. 43. στόλον δὲ νεῶν ἅμα πεντακοσίων καταβαλλόμενος, τὰς μὲν ἐν Πειραιεὶ τρόπεις ἔθετο, τὰς δ' ἐν Κορίνθῳ. The sense of the verse altogether seems to be this; *Do now tell me quickly the whole matter, from the keel upwards.*

31. περὶ πρῶτον ὕπνον. The narrative of the charioteer's dream in the *Rhesus* (v. 786.) commences, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται.

Ib. ἐν τῇ Πυκνῇ. The reader of the *Acharnenses* need not be told that the ecclesia is here intended. But why the ecclesia selected for the whale's harangue? The matter will be better understood, when in a future play the people of Athens will require to be considered in their double character of ecclesiast and dicast, or as uniting in their persons the deliberative and judicial functions of government. It will be sufficient for our present purpose to observe, that the common people (any thing but sheepish, in one sense of the word) found it their interest to play into the hands of their demagogues in the ecclesia, while the demagogues returned it with interest by bringing all that they could of emolument or dignity to the courts of law, where the real strength of the democracy lay.

32. ἐκκλησιάζειν, *to be holding an assembly*. Lys. 126, ult. ἐγνώσκετε γὰρ ὅτι περὶ δουλείας καὶ ἐλευθερίας ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐκκλησιάζετε. *Æsch.* 37, 27. ἐκκλησίας ἐκκλησιάζειν.

Ib. πρόβατα. Sheep in the ecclesia, and not unlike wolves in the dicasteria—(for surely the savage sacrifice of life and property in

*βακτηρίας ἔχοντα καὶ τριβώνια*

those courts of law will justify the <sup>1</sup>term,)—ready to follow any demagogue of the day in the former, provided their bell-wether pandered to their vengeance, or their cupidity in the latter—such, it may be asserted, is no unfair general picture of the Athenian ecclesiast and dicast as described, separately and conjointly, in the plays of Aristophanes. But at present it is rather our business to collect *facts*, than to insert *reasonings*: it will be time to attempt the latter, when future dramas, as “the Knights, or demagogues,” and “the Clouds,” will oblige an editor to explain whence proceeded that corruption of manners, public and private, which these two productions at once so vigorously and so fearfully exhibit.

33. *βακτηρία*. A staff was the general accompaniment of Spartans as well as of Athenians (Arist. Eccl. 276.) to their respective ecclesiæ, or deliberative assemblies. By the Spartans it was laid aside, after the violence which deprived Lysurgus of one of his eyes. Plut. Lyc. 11. τὸ μέντοι φέρειν βακτηρίαν ἐκκλησιάζοντες οἱ Σπαρτιάται μετὰ τὴν συμφορὰν ἐκείνην ἀπέμαθον. How sensibly the young fops of Athens would have felt such an interdiction, (for the dexterous management of their staff was to them as much an object of vanity as ‘the nice conduct of a clouded cane’ was to Pope’s sir Amber Plume,) may be imagined from the following fragment:

‘Next rose a youth, arm’d at all points in wit  
And cleverness,—a son of the Academy.  
Bryson and Plato, precious pair—fierce in  
Dispute, and keen for gain—had form’d his mind,  
And well had their tuition prosper’d him.  
Pinch’d by necessity, the smallest coin  
Came welcome to his hand; yet in a congress,  
The boy could speak to nicest point and purpose.  
His hair meantime display’d the tonsor’s art;  
His beard expanded into graceful length  
And breadth: and well his shoes were fitted to him;  
And well his tunic’s folds kept due proportion;  
And his cloak swell’d into a noble fulness;  
And, leaning on his staff, he fell into  
An attitude—so graceful—so compos’d—  
(And yet the attitude, or I mistake,  
Was stolen,) while he thus deliver’d him:  
“Men of the Attic soil,” &c. Athen. l. 12. p. 509.

The *βακτηρία*, in its judicial sense, will occur for explanation hereafter.

<sup>1</sup> As far as property is concerned, see Boeckh, III. cc. 11, 12, 13, 14. In speaking of criminal causes in the Athenian tribunals, Wachsmuth observes, “That on the most trifling occasions, the accusant commonly laid his assessment at death: the indifference with which loss of life is treated by them creates an absolute shudder.” III. 186.

κ᾿πεῖτα τοῦτοῖς τοῖσι προβάτοῖς μούδῳκει  
δημηγορεῖν φάλαινα πανδοκεῦτρια,

35.

Ib. βακτ. ἔχοντα καὶ τριβ. Porson, correcting a corrupt passage of Eupolis, observes, (*Advers.* p. 286.) that the words ἔχειν and φορεῖν are indifferently used with the word τριβώνιον. ἔχειν τριβώνιον Plut. 882. Lysist. 278. Menander D. Laërt. VI. 93. Idem Stob. XCIV. p. 517, 29. Phœnicides Stobæi VI. φορεῖν τριβώνιον Vesp. 116. Aristophont. Athen. IV. 161. f. ῥάκος φορεῖν Antiph. Athen. III. 103, f.

Ib. τριβώνιον (dim. τρίβων, τρίβω, *tero*). The nature of this cloak appears from its derivation. It was originally worn by the Spartans, then by philosophers, and lastly by monks. (See Pass. and Schn. in v.) Hence Cleomenes the Spartan is described in the *Lysistrata*, as σμικρὸν ἔχων πᾶν τριβώνιον, | πινῶν, ῥυπῶν, ἀπαράτιλτος, | ἔξ ἐτῶν ἄλουτος. 278. Plut. Agis. 4. Ὁ δ' Ἅγῆς . . . πᾶσαν ἐκδύς καὶ διαφυγὼν πολυτέλειαν, ἐγκαλλωπίζεσθαι τῷ τριβωνίῳ κ. τ. λ. Nicias 19. ὁ μὲν οὖν Νικίας οὐδὲν ἡξίωσεν ἀποκρίνασθαι τῶν δὲ στρατιωτῶν τινὲς καταγελῶντες, ἡρώτων, εἰ διὰ παρουσίαν ἐνὸς τρίβωνος καὶ βακτηρίας Λακωνικῆς οὕτως ἰσχυρὰ τὰ Συρακουσίων ἐξαίφνης γέγονεν, ὥστ' Ἀθηναίων καταφρονεῖν. Id. Lycurg. 30. οὕτως ἡ πόλις ἀπὸ σκυτάλης μῆς καὶ τρίβωνος ἄρχουσα τῆς Ἑλλάδος ἐκούσης καὶ βουλομένης κ. τ. λ. From the Spartans this mantle was transferred to those who affected a Spartan, or philosophic mode of life. Dem. 1267, 21. οἱ μεθ' ἡμέραν μὲν ἐσκυθρωπάκασιν καὶ λακονίζουσιν φασὶ καὶ τρίβωνας ἔχουσιν καὶ ἀπλᾶς ὑποδέδονται. Plut. Phoc. 10. ἦν δέ τις Ἀρχιβιάδης, ἐπικαλούμενος Λακωνιστῆς, πώγωνά τε καθεύμενος ὑπερφυῆ μεγέθει, καὶ τρίβωνα φορῶν αἰεὶ καὶ σκυθρωπάζων. Hence the mode in which Jupiter characterizes the philosophers in Lucian's *Bis Accusatus*, (VII. 55.) τὸ δὲ νῦν εἶναι, οὐχ ὅρας ὅσοι τρίβωνες, καὶ βακτηρίαί, καὶ πῆραι, καὶ ἀπανταχῇ πώγων βαθεύς, καὶ βιβλίον ἐν τῇ ἀριστερᾷ, καὶ πάντες ὑπὲρ σοῦ φιλοσοφοῦσι. But a far greater number of the Athenians wore it as the persons in the text, from poverty. Arist. Plut. 881. ἐπεὶ πόθεν θοῖμάτιον εἴληφας τοδί : | ἐχθὲς δ' ἔχοντ' εἶδον σ' ἐγὼ τριβώνιον. Ib. 896, 7. Isæus, 51, 33. καὶ πρὸς τοῖς ἄλλοις κακοῖς ὀνειδίζει καὶ ἐγκαλεῖ αὐτῷ ὅτι ἐμβάδας καὶ τριβώνια φορεῖ, ὥσπερ ἀδικούμενός τι εἰ ἐμβάδας Κηφισόδοτος φορεῖ, ἀλλ' οὐκ ἀδικῶν ὅτι ἀφελόμενος αὐτὸν τὰ ὄντα πένητα πεποίηκεν. Lysias, 903. καὶ ἐκβαλεῖν τούτους ἡξίωκας θυγατρίδοὺς ὄντας ἐκ τῆς οἰκίας τῆς αὐτῶν ἐν τριβωνίοις, ἀνυποδήτους, κ. τ. λ. For the monk's cloak, see Synes. Epist. 147, 150. Periz. ad Æl. 5, 5.

34. μούδῳκει, i. e. μοι ἐδόκει.

35. δημηγορεῖν. And what was the subject of this dream-harangue? Though not recorded here, its substance may, I think, be supplied from a passage in another of our poet's plays. A further increase was, it seems, contemplated in the dicastic pay, and a fresh attack to be made on the purses of the wealthy. How could it be otherwise in a town, where mob-favour was always at an auction, and where those who were to be benefited from the public purse, also held its strings?—But to our quotation.



ἔχουσα φωνήν ἐμπεπρημένης ὕος.

ΞΑ. αἰβοῖ. ΣΩ. τί ἔστι; ΞΑ. παῦε παῦε, μὴ λέγε·

Κλ. ἔστι γὰρ ἐν τοῖς λογίοιςιν  
ὡς τοῦτον (Demum sc.) δεῖ ποτ' ἐν ἠ' Ἀρκαδία ΠΕΝΤΩΒΟΛΟΝ ἡλιά-  
σασθαι,

ἦν ἀναμείνη' πάντως δ' αὐτὸν θρέψω 'γὼ καὶ θεραπεύσω,  
ἐξευρίσκων εὖ καὶ μιαρῶς ὁπόθεν τὸ τριώβολον ἔξει. Eq. 797—800.

Ib. *φάλανα*. Cleon, say all the commentators, is here intended; but why a whale? Those who witnessed a recent exhibition in the metropolis, and saw what a whale's mouth was capable of containing, will be at no loss to understand the poet's whale, or the epithet which he attaches to it, (*πανδοκευτρία*, *all-receiving*). That the ill-savours of the animal must also be taken into account is obvious from the slave's subsequent exclamations.

Ib. *πανδοκευτρία*. SCHOL. *πάντα δεχομένη*, implying the bribes which this rapacious demagogue was receiving from all quarters, natives as well as foreigners. On the word *πάνδοκος*, see Blomf. Sept. c. Theb. p. 179. On such Attic forms as *πανδοκευτρία*, consult Monk's Hippol. p. 74. For the fact, continue the quotation from the Equites.

Ἄλλαντ. οὐχ ἵνα γ' ἄρξῃ μὰ Δι' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα μᾶλλον  
σὺ μὲν ἀρπάξης καὶ δωροδοκῇς παρὰ τῶν πόλεων· ὁ δὲ δῆμος  
ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἅ πανουργεῖς μὴ καθορᾷ σον,  
ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρεῖας καὶ μισθοῦ πρὸς σε κεχήνη.

Eq. 801—4.

36. *ἐμπρεπημένης*, (*ἐμπρήθειν*,) *swollen out with blowing*. Il. I. 481.  
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον. Pass. eingebrannten sau, a scalded  
swine. Voss.

37. αἰβοῖ, *pah! foh! have done!* A smell of rotten leather comes  
'between the wind and nose of nice mobility' (cf. infr. v. 41.), and  
Xanthias puts his finger to his nose with an air of high aristocratic  
dignity.

Ib. παῦε, i. e. *σαντὸν, cease*. The Attic poets used indifferently  
the imperative of *παύειν* with the pronoun suppressed, (Ran. 122.  
269. Av. 1504. Eccl. 160. *παῦε τοῦ λόγου*, Ran. 580. *τῶν παφλα-  
σμάτων*, Av. 1243.) or the middle verb, (Nub. 934. *παύσασθε μάχης*.  
Ran. 1364. *παύσασθον ἤδη τῶν μελῶν*.) *Foh! there is a villanous  
stench of rotten leather in this dream of yours!* The slave speaks the  
language of his master's table, where Cleon and his pretensions  
must have been a frequent subject of ridicule. For the construc-  
tion, compare Lysias, 103, 19. *πολλῶν γὰρ καὶ ἀγαθῶν αὐτῷ ἐπὶ τὴν  
τράπεζαν παρατιθεμένων ὅζειν ἐδόκει τοῦ ἄρτου καὶ τῆς μάχης κάκιστον*,  
and Acharn. v. 178.

<sup>m</sup> Put for the central part of Peloponnesus, where the dicastic throne is to be  
established, when Demus shall have achieved his purpose of universal dominion.

ὅξει κάκιστον τὸν ὑπνιον βύρσης σαπρᾶς.

ΣΩ. εἴθ' ἢ μιὰρὰ φάλαιν' ἔχουσα τρυτάνην

38. βύρσης. The allusion is to Cleon's trade as a tanner.

Ib. σαπρὸς (σῆπω, σαπῆναι), *foul, rotten, stinking*. Hence, in a metaphorical sense, Ephes. IV. 29. *pās λόγος σαπρὸς ἐκ τοῦ στόματος ἡμῶν μὴ ἐκπορευέσθω*. Which the learned Schoetgen illustrates from Sohar Genes. fol. 7. col. 25. "Noli ore tuo peccare contra carnem tuam, neque homo sermonibus suis pravās aliis cogitationes inducat, causaque sit, ut contra carnem sanctam, quæ signo sancti fœderis signata est, peccet."

39. τρυτάνην. From the busy shores of Greece to those of the silent, tranquil Nile; from the land of ecclesiasts, demagogues, and dicasts, to that of pyramids, obelisks, and mummies, (and a commentator of the Wasps will often have to shift his ground between the two,) how striking is the transition, how prodigious the contrast! In favour of which shall we strike the balance? Those unversed in Egyptian lore may perhaps smile at the question; but the readers of Jomard, Belzoni, Kostaz, Hamilton, and others, well know that silence, repose, and mystery, have their charms, as well as bustle, energy, and publicity. Who, above all, has hung over the delightful pages of Creuzer, without at last feeling, that man may absolutely contract an affection for the very grave? What etymologist can trace the names of some of the Egyptian capitals—ABYDUS, *the habitation common to all*—MEMPHIS, *the haven of good men*—and not be convinced that for a calm, contemplative mind, no place of abode can be so attractive as that of a vast necropolis? Who that is no etymologist can peruse that striking prayer, under which the unembalmed bowels were transmitted to the sea—"Thou lordly sun, and all ye gods, receive and guide me to the Chorus of the Eternal ones. The deities, whom my ancestors taught me to honour, I have ever honoured—the authors of my earthly existence have received my filial reverence. I have murdered no neighbour, I have violated no pledge. If in eating, or drinking, I have trespassed against my country's laws, the blame rests with these entrails and not with me, and let them bear the punishment"—who, it may be asked, can read all this, and not feel his own bowels yearn to be sent on a similar voyage? But to close a strain, which has been indulged, because it seemed in some measure to harmonize with the poet's train of thoughts, when composing the Wasps. Of the close similarity between Phrygian and Egyptian modes of thinking, more than one instance will be shewn in the course of the following illustrations; and though imagery derived from weighing in the scales is by no means uncommon in Grecian poetry, I cannot help thinking, that the parent-seat of all such imagery lay on the banks of the Nile, and that it is accordingly applied here with strict dramatic propriety, for the purpose of embodying our Phrygian's ideas on the state of Athenian politics. Thus in the bas-reliefs and paintings

ἴστη βόειον δημόν. ΞΑ. οἷμοι δείλαιος·

40

of Egypt, nothing is more common than exhibitions of judicial scenes in <sup>n</sup> Amenthes (the Egyptian Hades), where Osiris sits as president, and where the good and bad deeds of the defunct are weighed in a pair of scales, Thoth or Hermes attending to announce the balance. There is one of those paintings on a papyrus found in the catacombs of Thebes. (Descript. de l'Egypt. Antiqq. p. 379.) which one might almost imagine Aristophanes to have had in his eye, when putting this language into the mouth of Sosias. In that papyrus, besides the usual personages,—a soul under judgment—a presiding god—a pair of scales—and a dog-headed Hermes, we find included a swine and a hippopotamus, the emblems of uncleanness and violence among the Egyptians, and into one of which animals, as Jomard and Costaz agree, the soul of the defunct is to pass, provided his bad deeds are found to outweigh his good ones. But the reader has perhaps had enough of this uncertain speculation. Let a quotation from the prince of orators afford our text somewhat of a more practical illustration. Dem. 60, 7. ὅταν δ' ἐπὶ θάτερα ὥσπερ εἰς τρυτάνην ἀργύριον προσενέγκῃς, οἷχεται φέρον καὶ καθέλκυε τὸν λογισμὸν ἐφ' αὐτὸ, καὶ οὐκ ἂν ἔτ' ὀρθῶς οὐδ' ὑγιῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς λογίσαιτο.

40. The poet is preparing a play of words between ἰσάναϊ (to weigh) and διστάναι (to part asunder) : also between δημός (fat, crassitude) and δῆμος, (the sovereign people).

Ib. ἴστη. Il. 19. 247. 24. 232. χρύσον δὲ στήσας—δέκα πάντα τάλαντα. Lysias, 117, 39. τὸ στάσιμον τοῦτ' ἔστιν, οὐ ζυγῷ ἰσάναϊ, ἀλλὰ τόκον πράττεσθαι κ. τ. λ.

Ib. βόειον δημόν. In the opposite scale to the bull's fat, we must suppose placed the gentry (καλοὺς καγαθοὺς) and the aristocracy (εὐπατρίδας) of Athens. The scalesman having considered attentively the two weights, strikes the balance in his mind, and proceeds to the next necessary measure, διστάνειν, to split into parties and divisions, and thus effect his own purposes between the two. Are there none among ourselves furnished with a similar pair of scales, and knowing to an ounce what bull-obesity is worth? But not to lose sight of our verbal illustrations. Compare Arist. Eq. 954. δήμου βοείου θρίον ἐξωπημένον. Also Hes. Theog. 538. τῷ μὲν γὰρ σάρκας τε καὶ ἔγκατα πίονι δημῷ | ἐν βύνῳ κατέθηκε, καλύψας γαστρὶ βοεῖη.

Ib. οἷμοι δείλαιος. (Xanthias shrugs his shoulders, and assumes an air of deep political sagacity and importance.)

Ib. δειλαῖος. Eurip. Suppl. 289. ἄντομαι, ἀμφιπιτυνοῦσα τὸ σὸν γόνυ καὶ χέρα, δειλαῖαν | οἴκτισαι κ. τ. λ. In a beautiful system of Dim. Ionic a minore verses, in the same drama, this diphthong is used both as a short and a long syllable :

<sup>n</sup> The word enters into a compound very familiar to classic ears, viz. Rhadamanthus, i. e. in Coptic speech, *prince of Hades* : from Rat, *principium*, and Amenth. Creuzer, I. 417.



τὸν δῆμον ἡμῶν βούλεται διστάναι.

ἰκετεύω σε, γεραιά,

γεραιῶν ἐκ στομάτων, πρὸς κ. τ. λ. 42.

Add Eurip. Hippol. 170. Herc. Fur. 446. Phœn. 1302. Hec. 64. Alexis ap. Athen. 562, a. πορευομένων δ' ἐκ Πειραιῶς, ὑπὸ τῶν κακῶν κ. τ. λ. So also in a passage corrected by Porson (Gaisford's He-phæst. p. 216.):

δέσποιν' ἀπασῶν, πότνι' Ἀθηναίων πόλις,  
ὥς καὶ καλὸν σοῦ φαίνεται τὸ νεώριον·  
καλὸς γ' ὁ παρθενῶν· καλὸς δ' ὁ Πειραιεύς·  
ἄλση δὲ τίς πω τοιάδ' ἔσχ' ἄλλη πόλις;  
καὶ τοῦρανοῦ γ', ὥς φασίν, ἐστὶν ἐν καλῷ.

Comic. Incert. ap. Dion. Chrysost. Or. 64. p. 596.

41. τὸν δῆμον ἡμῶν. OUR Demus! and this from a slave! How the *theatrical* Demus must have roared with mirth at this proof of familiarity with the *political* Demus! *Our* Demus! but the lackey is again wearing the livery of his master's language, as well as his coat. And so it has been, and so it ever will be. Human nature is ever substantially the same—a few (comparatively speaking) materials, worked up into such an endless variety of combinations and permutations, as strike reflecting minds with the utmost astonishment. To come to the present matter. There is reason to believe that Garrick's pungent satire has by no means extinguished the farce of High Life below Stairs. In the housekeeper's room the Baronet's valet is still sir Harry, while the Viscount's ranks as my lord; and a great solecism in politeness would be committed by withholding the proper ° designation, or by each party not keeping up his language to its proper grade.

Ib. διστάνειν=διστάναι, *to part asunder*. Dem. 245, 14. πλεονέκτημα, ὃ ἄνδρες Ἀθηναῖοι, μέγα ὑπῆρξε Φιλίππῳ. παρὰ γὰρ τοῖς Ἕλλησιν, οὐ τισὶν ἀλλὰ πᾶσιν ὁμοίως, φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι τοσαύτην, ὅσην οὐδεὶς πω πρότερον μέμνηται γεγονυῖαν· οὐς συναγωνιστὰς καὶ συνέργους λαβὼν καὶ πρότερον κακῶς τοὺς Ἕλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς ἔτι χεῖρον διέθηκε, τοὺς μὲν ἐξαπατῶν, τοῖς δὲ διδοὺς, τοὺς δὲ πάντα τρόπον διαφθεύρων, καὶ διέστησεν εἰς μέρη πολλὰ ἐνὸς τοῦ συμφέροντος ἅπασιν ὄντος, κωλύειν ἐκείνους μέγαν γίγνεσθαι. Hence the metaphorical sense of the word in the text, *to bring into parties and dissension*. Is this act of *weighing to divide*, or of *dividing in order to weigh*, (for it comes to the same thing,) yet out of date? I fear not.

° By a similar piece of courtesy, editors and translators rank invariably, in all well-conducted publishers' establishments, as those whose works they dress up. The Dante and Ariosto of Albemarle-street are H. F. Cary and W. S. Rose. So also in ancient Rome. "You have worked like a Greek, my little Menander, this morning," said Scipio to his guest Terence; "but the Muses love sober cups, and you must drink, like a Roman, this evening." And the warrior pledged the bard in a bowl, two parts wine and three parts water.

ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον  
 χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.  
 εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·  
 “ὄλᾱς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.” 45  
 ΞΑ. ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.  
 ΣΩ. οὐκ οὐν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ  
 γιγνόμενος; ΞΑ. ἦκιστ', ἀλλ' ἄριστον. ΣΩ. πῶς; ΞΑ. ὅπως;  
 ἄνθρωπος ὦν εἶτ' ἐγένετ' ἐξαίφνης κόραξ·  
 οὐκ οὐν ἐναργὲς τοῦτο συμβαλεῖν, ὅτι 50  
 ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχήσεται;

42. Theorus, a gross parasite of Cleon. His name will occur again in the course of the play. See also Ach. 134. In the Clouds (v. 400) he and his brother parasite Cleonymus are handled still more severely.

44. τραυλίζειν (τραυλός, θραύω, θραυλός). A lisp or stutter, by which Alcibiades was accustomed to change one letter for another, as L for R, is here alluded to. See Plut. in Alcib. I.

45. ὄλᾱς, i. e. ὀρᾱς. The stammerer's L for R is here preparing the way for exchanging κόρακος into κόλακος.

Ῥῶ καὶ λάμβδα μόνον κόρακας κολάκων διορίζει.

λοιπὸν ταῦτ' ὁ κόραξ βωμολόχος τε κύλαξ.

τοῦνεκά μοι, βέλτιστε, τόδε ζῶον πεφύλαξο,

εἰδὼς καὶ ζώντων τοὺς κόλακας κόρακας.

Brunck Analectt. II. 413.

47. ἀλλόκοτος pro ἀλλότοκος. *strange, surprising, contrary to nature.* Infr. 71. νόσον ἀλλόκοτον νοσεῖ. The word is frequently found in the writings of Plato. Hip. Maj. 292, c. ῥήματα χαλεπά τε καὶ ἀλλόκοτα. Euthyd. 306, e. καὶ μοι δοκεῖ εἰς ἕκαστος αὐτῶν σκοποῦντι πάνν ἀλλόκοτος εἶναι. See further Timæi Lexicon. in v.

50. συμβάλλειν, *to conjecture, or, guess*, occurs again v. 72. Ran. 929. ῥήμαθ' ἱπποκρήμνα | ἅ ξυμβαλεῖν οὐ ῥάδιον. συμβάλλεσθαι, *to put things together, and thence to form a conclusion*, is a word of frequent occurrence in Herodotus, IV. 15. 45. 87. and elsewhere.

51. ἐς κόρακας οἰχήσεται. Not if the satirical Menander is to be believed: instead of his head being raised on a pole (ἀρθεῖς) to feed crows, the parasite of a powerful man like Cleon was *de jure* and *de facto* the most prosperous man in—Athens.

Εἴ τις προσελθὼν μοι Θεῶν λέγοι, “Κράτων,  
 ἐπὰν ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσῃ.  
 ἔσῃ δ' ὁ τι ἂν βούλῃ, κύων, πρόβατον, τράγος,  
 ἄνθρωπος, ἵππος, δις βιώναι γὰρ σέ δει,  
 εἰμαρμένον τοῦτ' ἔστιν, ὅ τι βούλει δ' ἔλου.”

ΣΩ. εἴτ' οὐκ ἐγὼ δοὺς δὴ ὀβολὸν μισθώσομαι  
οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα;

ΞΑ. φέρε νυν κατείπω τοῖς θεαταῖς τὸν λόγον,

“ ἅπαντα μᾶλλον, εὐθὺς εἰπεῖν ἂν δοκῶ,  
ποίει με, πλὴν ἄνθρωπον ἄδικως εὐτυχεῖ,  
κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον.  
ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει  
ἐτέρου θεραπείαν. ἀγαθὸς ἂν γένῃ κύων,  
ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολὺ.  
ἀλεκτρύων γενναῖος ἐν ἐτέρᾳ τροφῇ  
ἐστίν· ὁ δ' ἀγεννῆς καὶ δέδιδε τὸν κρεῖττονα.  
ἄνθρωπος ἔαν ᾗ χρηστὸς, εὐγενής, σφόδρα  
γενναῖος, οὐδὲν ὄφελος ἐν τῷ νυν γένει.  
πράττει δ' ὁ κόλαξ ἄριστα πάντων, δεύτερα  
ὁ συκοφάντης, ὁ κακοήθης ὃ τρίτα λέγει.  
ὄνον γενέσθαι κρεῖττον, ἢ τοὺς χείρονας  
ὀρᾶν ἑαυτοῦ ζώντας ἐπιφανέστερον.” Menand. Fr. p. 248.

52. δὴ ὀβολῷ. The agonized dreamer in Alciphron (l. III. ep. 59.) is content to pay two *drachmas* to the interpreter of *his* dream. παρ' ἑνα τῶν τὰ πινάκια παρὰ τὸ Ἰακχεῖον προτιθέντων, καὶ τοὺς ὀνείρους ὑποκρίνεσθαι ὑπισχνουμένων βούλομαι ἐλθὼν, τὰς δύο ταύτας δραχμὰς, ἃς οἶσθά με ἐν χερσίν ἔχοντα καταβαλὼν, τὴν φανείσαν ὄψιν . . . διηγῆσασθαι.

Ib. ὀβολῷ. The first species of money that was invented by tale and not by weight, of which we have any account, consisted of spikes, or small obelisks of brass or iron. Six of these being as many as the hand could conveniently grasp, the words *obolus* and *drachma*, signifying *spike* and *handful*, continued, after the invention of coining, to be employed in expressing the relative value of two pieces of money, the one of which was worth six of the other. R. P. KNIGHT.

53. ὑποκρινόμενον, *explaining, interpreting*. Il. 5. 150. τοῖς οὐκ ἐρχομένοις ὁ γέρον ἐκρίνατ' ὀνείρους. Od. 19. 535. ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριται. 555. ὑποκρίνασθαι ὄνειρον. Bergler compares Hippoc. epist. 11. ἐγὼ μὲν οὖν ἀναστὰς ὑπεκρινάμην ἑμαντῷ τὸ ὄναρ. Two great writers on the interpretation of dreams were Chrysippus and Artemidorus. Creuzer, I. 215.

54. To the five legitimate reasons hitherto possessed by our two friends on the stage,

( ' Good wine, a friend, or being dry,  
Or lest we should be by and bye;  
Or any other reason why.')

many persons, misled by the descriptions in Plato's Banquet, will

ὁ Derived from the language of the stage, where three actors only were allowed, who bore the respective titles of πρωταγωνιστής, δευτεραγωνιστής, τριταγωνιστής. Whence also the expressions πρωτολογεῖν, δευτερολογεῖν, τριτολογεῖν, or, δεύτερα λέγειν, τρίτα λέγειν. Bentl.



ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδὶ, 55  
μηδὲν παρ' ἡμῶν προσδοκᾷ λίαν μέγα,

perhaps think a sixth may here be added, as Xanthias now evidently assumes the character of the author of the piece. On this subject, however, the candid and learned reader will consult the parallel drawn between Aristophanes and Rabelais in the Appendix (A). Whatever might be the reasons of Plato for bringing Socrates and Aristophanes into so friendly a position as he has done, I believe it never entered into his head, that any grounds had been laid by him for attacking the moral character of the latter, which, for aught we know, was as unimpeachable as, difference of manners allowed for, his writings are.

Ib. τὸν λόγον, *the subject of our play.*

55. ὀλίγ' ἄτθ' ὑπειπὼν, Pors. ὀλίγα γ' ὑπειπὼν, Br. See also Kidd's Dawes, p. 550.

Ib. ὑπειπὼν, *having prefaced, or addressed in a low under tone.* Pl. 997. ὑπειπούσης θ' ὅτι | εἰς ἐσπέραν ἤξοιμι. Dem. 637, 11. οὐδὲν ὑπειπὼν ὅπως ἂν τις ἀποκτείνῃ. 639, 9. τῷ μὲν ὑπειπὼν, ἐφ' οἷς ἐξείναι κτείνειν, προσγράψαι τὸ “εὐθὺς” ἀφείλε τὸν τοῦ βουλευσασθαί τι κακὸν χρόνον. Also 692, 15.

56. “You have here,” says Mr. Schlegel, pursuing his triumph over the Wasps, “the delinquent’s own admission: he told you that no great things were to be expected from him on the present occasion, and he will be found to keep his word.” And did Mr. Schlegel really see nothing in the verse before us, but the outward meaning which the words convey? If ever a cloud came over the gay mind of Aristophanes, it must have been when he made the mortifying admission in the text;—and with reason. Of all the subjects which he had yet handled in his dramatic career, the present he must have felt to be by far the most important; and of all the themes afforded for his peculiar talents, his pointed arrows, and his hot thunderbolts, none he must have known afforded such a field, as the mechanism and workings of the law-courts of Athens. But to attack them was an enterprise as perilous as it was inviting; and if ever Genius maintained a hard conflict with Prudence,—the one urging person, time, and place, the other pleading the god within; this talking of power offended and danger incurred, and that opposing a thousand growing pleasantries and fancies, thickening as ‘the motes which people the sun’s beams,’ it must have been when Aristophanes sat down to compose the comedy before us. To what conclusion he was fain to come at last, the acknowledgment before us clearly indicates. The poet had done, not what he could, but the utmost that he dared do. And does this materially diminish the value of the Wasps? As an intellectual performance, unquestionably in some sense it does; but on other grounds, it perhaps even adds to its attractions; furnishing as it does another proof of the author’s singular dexterity in coping with that suspicious and irritable democracy, the inmost workings of

μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.  
 ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος

which are here laid bare in their strength and in their weaknesses before our eyes. That the general mass of commentators—prompt and forthcoming enough, when some coarse joke is to be explained, and fluent even to admiration in vituperative epithets, when some little point of metre in the poet has been overlooked—but mute as fish when his great moral and political bearings are to be illustrated—that these should have seen nothing but a mere truism in the admission before us, excites no surprise; but that a mind of such a class and order as Mr. Schlegel's should have lost its way—let us do homage in the temple of Adrasteia, and beg that a similar visitation may not fall upon ourselves.

57. Μεγαρόθεν. If the good people of Megara stood very low in the estimation of others, they made up for it (as why should they not?) by standing very high in their own. Such indeed was their vanity, that an oracular response was obliged to be called in to bring down their high conceit. The Pythian priestess accordingly declared that instead of being, as they imagined, the first and cleverest people in Greece, they were not the third, nor the fourth, nor even the twelfth, in rank of the Greek nations: that they were in fact—absolutely nothing. This it must be owned was carrying matters with a high hand; but whether even an oracle of Apollo contrived to take the wind out of their full-blown pride must be a matter of conjecture. But to come to our text. Among other subjects of self-congratulation with the Megarians, was an idea that they had been the inventors of comedy. (q Aristot. Poet. c. 3.) Whether they invented the comic art, is a matter of uncertainty; that they did not bring it to perfection, is very clear; their attempts being of so rude and coarse a kind, that Epphantides, himself, it should seem, no great scribe, (Müller, II. 361.) professed to consider a Megarian play as a thing of which he should absolutely be ashamed to be the author. See the fragment of Aspasius in Gaisford's Hephæst., p. 97. and compare the Latin version by Felicianus: also, Meineke ad Menand. p. 382, and Quæst. Scen. I. p. 6.

Ib. κεκλεμμένον. Buttmann, referring in his Gram. (p. 437.) to this passage in the Wasps, and to Athen. IX. 409, c. observes, that the preter pass. of κλέπτω fluctuates between κέκλεμμαι and κέκλαμμαι.

58. The poet again alludes to this Megarian mode of exciting a silly laugh in his Plutus, 797. οὐ γὰρ πρεπιδές ἐστι τῷ διδασκάλῳ | ἰσχάδια καὶ τραγῳλῖα τοῖς θεομένοις | προβαλόντ', ἐπὶ τούτοις εἴτ' ἀναγκάζειν γελᾶν. See also Hemsterh. in Pl. p. 268.

Ib. φορμῖς, dim. of φορμὸς (ὄρμος, εἶρμος, εἶρω), a small flag-basket.

† Διὸ καὶ ἀντιποιοῦνται τῆς τε τραγῳδίας καὶ τῆς κωμῳδίας οἱ Δωριεῖς· τῆς μὲν κωμῳδίας οἱ Μεγαρεῖς, οἱ τε ἐνταῦθα καὶ οἱ ἐκ Σικελίας.

δούλω διαρριπτοῦντε τοῖς θεωμένοις,  
οὐθ' Ἡρακλῆς τὸ δεῖπνον ἐξαπατῶμενος,  
οὐδ' αὖθις ἐνασελγαινόμενος Εὐριπίδης·  
οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,  
αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.  
ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,

59. διαρριπτοῦντε, Rav. παραρριπτοῦντε, Br.

60. The enormous appetites of this hero passed into a proverb, and a hungry Hercules was a subject, from which even the tragic stage of Athens could not forbear: see a scene, not the most decorous, in the *Alcestes* of Euripides.

The learned Müller watches too carefully over his noble and favourite Dorians, to give them up even as to their attempts in the comic department. (b. IV. c. 7, 8.)

61. ἐνασελγαινόμενος = ἀσελγαινόμενος ἐν, *laughed at, bantered to excess*. ἀσελγαίνειν to be an ἀσελγής, i. e. a person who indulges and revels to excess, (θέλω.)

62. ἔλαμψε, *has become a great man*. So when Aristogiton's elevation is noticed in the speech of that name, (787, 20.) it is done in the remarkable expression—πολὺς παρ' ἡμῖν ἔπναι καὶ λαμπρὸς ἦν. But it is not of that bad eminence, which vulgar minds are pleased to think fame, that the word λάμπειν was originally used. Pind. Ol. I. 36. λάμπει | δὲ οἱ κλέος παρ' εὐάνορι Λυδοῦ | Πέλοπος ἀποικία.

Ib. τῆς τύχης χάριν, i. e. πρὸς χάριν, *thanks to fortune*. Pind. Pyth. III. 168. Διὸς δὲ χάριν | ἐκ προτέρων μεταμει | ψάμενοι καμάτων | ἔστασαν ὄρθαν καρδίαν.

63. μυττωτεύειν, *to crush, to bruise, to pound into a jam*. The ingredients out of which a Greek salad-confection (μυττωτόν) was made, have been explained to the reader in a former play. (*Acharn.* p. 268.) Due pounding in a mortar brought them to a state, which, like electuary or jam, was neither solid nor fluid, but something betwixt both. In some such state, but rather, I presume, inclining to thaw and dissolution than to substance, must Cleon have found himself at the conclusion of our author's *Equites*. As a faint specimen of the mode in which this process was managed, and as tending to throw light on the present comedy, (the *Bdelycleon* of the *Wasps* being evidently intended as a single representative of that class of Athenian society, whom the Chorus of the *Equites* represents in its united form,) a version of part of that play is submitted in the Appendix (C). Whether the demagogue, in spite of the promise here made, found himself less in a jelly state at the conclusion of the *Wasps*, than at that of the *Knights*, the reader must judge for himself.

64. λογίδιον, *little tale*. Herodot. I. 141. Κῦρος μὲν τοῦτον τὸν λόγον τοῖσι Ἰωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε. (Where see the amusing *tale* itself.)



ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,  
 κωμωδίας δὲ φορτικῆς σοφώτερον.  
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσιν  
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.  
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,  
 ἔνδον καθείρξας, ἵνα θύραζε μὴ ᾤξῃ.  
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,  
 ἦν οὐδ' ἂν εἰς γνοίῃ ποτ' οὐδ' ἂν ξυμβάλοι,  
 εἰ μὴ πύθοιθ' ἡμῶν· ἐπεὶ τοπάζετε.

65

70

Ib. γνώμην ἔχον, containing much good sense, or, a proper moral in it.

65, 6. The sense seems to be ; not so finely spun, that men of your ability will not be able to comprehend it, and yet cleverer than one of our ordinary vulgar comedies.

66. φορτικῆς (φόρτος). Nub. 524. ὑπ' ἀνδρῶν φορτικῶν ἡττηθείς. The origin of the word, derived from burthens borne by the common people, will easily explain its metaphorical sense. (Hence the poet's references, when mentioning his attempts to unvulgarize the stage. Pac. 748. τοιαῦτ' ἀφελὼν κακὰ καὶ φόρτον καὶ βωμολοχεύματ' ἀγεννῆ. Pl. 796. ἔπειτα καὶ τὸν φόρτον (i. e. some of the vulgarities usual on the occasion referred to) ἐκφύγοιμεν ἄν.) Æsch. 6, 27. ταυτὶ δὲ λέγω οὐ τοῦ φορτικοῦ ἔνεκα, ἀλλ' ἵν' αὐτὸν γνωρίσητε ὅστις ἐστίν. Dem. ap. Hermog. p. 410, 1. καὶ γὰρ εἰ φορτικὸς ὁ λόγος εἶναι δοκεῖ, ὁμῶς ἐρῶ. Also 57, 25. 732, 26. Plat. Phædr. 236, c. τὸ τῶν κωμῶδων φορτικὸν πρᾶγμα. So in the reproach made by the sophists against Socrates (Gorg. 482, e.) for the vulgar language which he was accustomed to use. εἰς τοιαῦτα ἄγεις φορτικά καὶ δημηγορικά. Isoc. 238, a.

67. ἐκείνοσιν, there he is, pointing to the upper part of the house.

68. ὁ μέγας. Schol. οὐ τῇ ἡλικίᾳ, ἀλλὰ τῇ ἐξουσίᾳ, καὶ τῇ σεμνότητι. Hutchinson compares Xen. Cyrop. V. p. 301. σὲ δὲ (ὀρῶ) τῇ ἐμῇ θεραπείᾳ καὶ τῇ ἄλλῃ δυνάμει μέγαν τε καὶ μεγαλοπρεπῆ παρόντα. Epist. ad Heb. VIII. 11. πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. The two slaves make a mark of oriental reverence, as they thus allude to their lord and master.

Ib. τοῦ τέγους, chamber in the highest floor. Söllergemache, Voss. Why in the military arrangements of the house, Bdelycleon takes this post of observation, will appear more clearly hereafter.

71. νόσον . . νοσεῖ. Av. 31. νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκᾳ.

72. οὐδ' ἂν ξυμβάλοι, Pors. οὐδὲ ξυμβάλοι, Br.

73. ἐπεὶ, otherwise ; i. e. if you know better than me. Soph. Elect. 352. ἔπει δίδαξον. QEd. Tyr. 433. Plat. Parm. 128, c. ἐπεὶ, ὅπερ γ' εἶπον, οὐ κακῶς ἀπέκασαν. Sophist. 217, b. ἐπεὶ διακηκοῖναι γε φησὶν ἱκανῶς καὶ οὐκ ἀννημονεῖν. 3 Legg. 686, b. ἐπεὶ γενομένη γε ἡ τότε διά-

*Ἀμυνίας μὲν ὁ Προνάπους φήσ' οὔτοσ'ι*

νοια καὶ ξυμφωνήσασα εἰς ἓν ἀνπόστατον ἂν τινα δύναμιν ἔσχε κατὰ πόλεμον. I. Alcib. 131, e. οὐκοῦν ἔφησθα σμικρὸν φθῆναί με προσελθόντα σοι, ἐπεὶ πρότερος ἂν μοι προσελθεῖν. Dem. 1004, 7. ἐπεὶ σὺ δείξον, ὅστις κ. τ. λ. 1097, 4. ἐπεὶ κάκεινο. 1099, 7. Frequent in Hellenistic Greek. Rom. 11. 22. ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 1 Cor. VII. 14. ἡγιάσεται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγιάσεται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν.

Ib. τοπάξετε (τόπος). Æsch. Ag. 1340. τὸ γὰρ τοπάξειν τοῦ σάφ' εἰδέναι δίχα. (where see Blomfield's Gloss.) A word of frequent occurrence in Plato. Phædr.—τοπάξω γάρ σε ἔχειν τὸν λόγον αὐτόν. Theæt. 151, b. πάννυ ἱκανῶς τοπάξω. 2 Legg. 653, a. 8 Legg. 827, e. 12 Legg. 962, c. Amat. 135, a. et alibi. See also Timæi Lexic. in v.

74. Ἀμυνίας. The poet makes use of this man's name in a subsequent chorus, to strike a blow at another person of a nearly similar name, who seems to have been equally conspicuous for his foppery, and the slender means he had of supporting his taste for finery. As the original of the Chorus furnishes little for serious consideration, it has been omitted in the present edition, but a version of it is here furnished. (The Chorus throw themselves into an attitude of profound deliberation; their eyes fixed on the ground, and themselves apparently wrapt up in what is usually termed a brown study. After much apparent self-reflection, they consult each other's eyes, and find they have one and all agreed upon the following verdict:)

After much and long reflection I to this conclusion come,  
That for smart right-handed wisdom I surpass both all and some.  
But your branded and left-handed folly I beg leave to pass;  
That and more, sirs, at the door, sirs, drop I of Amyni-ass.

A scion is he  
Of that large family;  
Whose thought and whose care  
Centre whole in their hair,  
Of whatever degree,  
Rank or kind it may be,  
Long or short, loose or braided, curl, or toupee.  
I saw (under grace)  
This fopling in place  
Of his rude daily fare—  
—A pomegranate and pear,—  
Supping lately in state  
As Leogoras' mate.  
He plough'd in his might— (a pause)  
He hath sharp appetite— (a pause)  
And to give him his due,  
So hath Antiphon too.

εἶναι φιλόκυβον αὐτόν· ἀλλ' οὐδὲν λέγει.

75

ΣΩ. μὰ Δι', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

ΞΑ. οὐκ, ἀλλὰ φιλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ.

ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον

εἶναι φιλοπότην αὐτόν. ΣΩ. οὐδαμῶς γ', ἐπεὶ

On a mission late sent  
He to Pharsalus went—  
And of whom there the guest he?  
Why of all the Penestæ:  
And so it should be;—  
For if rank penury  
Be a term right in place  
For that thrice scurvy race,  
One and all will agree,  
Of that fair company,  
That none could be more a Penestan than he.

Mitchell's Aristophanes, t. II. p. 295.

75. οὐδὲν λέγειν. A well-known expression, to which is opposed *τι λέγειν*, to say something of real consequence.

76. τὴν νόσον τεκμαίρεται. Isoc. 70, a. εἰ δὲ δεῖ τὰ μέλλοντα τοῖς γεγενημένοις τεκμαίρεσθαι. Dem. 820, 15. εἴ τι δεῖ τεκμαίρεσθαι πρὸς τὸν ἄλλον αὐτοῦ τρόπον. Dein. 94, 29. τεκμαίρεσθαι τὰ μέλλοντα ἐκ τῶν γενομένων. Plat. Crito, 44, a. πόθεν τοῦτο τεκμαίρει; Xen. Mem. ἐτεκμαίρετο τὰς ἀγαθὰς φύσεις ἐκ—.

77. Though φιλοκύβεια (i. e. a love of gambling) is not the disorder under which he suffers, yet his complaint begins with the word *φιλο*, as much as the term just mentioned.

78. ὁδὶ and ὁδέ, *here*. Eccl. 934. ὁδὶ γὰρ αὐτός ἐστιν. Av. 1419. ὁδὶ πάρεστιν.

φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν  
κρητῆρ'· ὃδ' ἀνὴρ, ὃς πρὶν ἂν φάγη καλῶς,  
ὅμοια καὶ βοῦς ἐργάτης ἐργάζεται.

Athen. XV. 686, a. quoted in Porson's Advers. p. 146.

Ib. Σωσίας. That this was generally the name of a slave may be inferred from the lively description in Theophrastus: *ἔστι δὲ κακολογία ἀγών* (l. cum Hottinger *ἀγωγὸν*) *τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις. ὁ δὲ κακολόγος, τοῖοσδέ τις ἐστίν, οἷος ἐρωτηθεὶς, “ὁ δεῖνα τί ἐστι;” καθάπερ οἱ γενεαλογούντες, πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξασθαι. “ὁ μὲν πατὴρ Σωσίας ἐξ ἀρχῆς ἐκαλεῖτο· ἐγένετο δ' ἐν τοῖς στρατιώταις Σωσίστρατος· ἐπειδὴ δ' ἐς τοὺς δημότας ἐνεγράφη<sup>1</sup>. ἡ μὲντοι μήτηρ εὐγενὴς Θράττα ἐστὶ. τὰς δὲ τοιαύτας ἐν τῇ πατρίδι εὐγενεῖς εἶναι φασίν. αὐτὸς δὲ οὗτος, ὡς ἐκ τούτων γεγονὼς, κακὸς μαστιγίας.”* The Sosias, however, of the present instance must be taken for an Athenian citizen. Dobree refers to Dem. 1075, 29. Antiph. 137, 33.

<sup>1</sup> I transcribe from Casaubon, but something is evidently wanting here.



αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἡ νόσος.

80

ΞΑ. Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης  
εἶναι φιλοθύτην αὐτὸν ἢ φιλόξενον.

ΣΩ. μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,  
ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.

80. χρηστῶν . . . ἀνδρῶν. The two slaves nod assent to each other, and planting their flasks against the sky, seem to be taking a celestial observation. Roars of laughter among the spectators. It would be an insult to the youngest reader to do any thing more than point to the condition of the persons, from whom this precious code of morals proceeds. 79. φιλοπότης, Herodot. II. 174.

81. Σκαμβωνίδης. Schol. ἀπὸ δήμου τῆς Λεοντίδος φυλῆς. There is most probably some allusion to the word σκαμβός, *crooked*.

82. φιλοθύτην. Antiph. 117, 34. τήν τε οὐσίαν οὐ δικαζόμενον ἀλλ' ἐργαζόμενον κεκτημένον, φιλοθύτην δὲ καὶ νόμιμον ὄντα.

83. μὰ τὰ κύνα. May we say, that this singular oath, (the adoption of which by a still more singular man gave it afterwards a great celebrity,) made here its first appearance in the Greek language, or are we to look for it among the original importations which Cecrops brought with him from the Saitic nome? That it had an Egyptian origin, though here put (and not improperly) into the mouth of a Phrygian slave, no one acquainted with the animal-worship of that country can doubt: as that worship, however, setting apart its first great aberration, had its right side as well as its ridiculous one, and as some knowledge of it is absolutely requisite for a right understanding of more than one passage in the present play, it has been thought proper to throw a few remarks upon it into the Appendix (D).

84. καταπύγων, (*exhibits symptoms of the utmost loathing*). It is most painful to say a word on such a subject; but if the reader imagines that in making such charges, the poet uses the mere language of a licensed satirist, let him read, if unutterable disgust will allow, the disclosures made by Æschines in his speech against Timarchus, a person evidently high in office at Athens. The Abbé Auger, not less to be commended for his great ability as a translator, than for the delicate and noble sentiments which he everywhere displays, has most properly declined to give any version whatever of some of its passages. M. Planche has inserted a Latin one, upon that well-known principle of French literature, advocated by Boileau:

Le Latin, dans les mots, brave l'honnêteté,

Mais le lecteur français veut être respecté.

When the delicacy of Voltaire's countrymen requires to be respected, some notion may be formed of the turpitudes, over which a veil requires to be thrown.

Ib. *ad finem*. Sosias here falls fast asleep: whether the long ῥῆσις, (ῥέω, *fluo*,) which then falls to the share of his brother-slave,

ΞΑ. ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε.

85

εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγάτε νῦν.

φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.

φιληλιαστῆς ἐστὶν ὥς οὐδεὶς ἀνὴρ,

is pronounced throughout with dry lips, and when and where the potations take place, must be left to the reader's taste and judgment to determine. If he should even throw an occasional drop into the mouth of the sleeping slave, it would not perhaps be taken much amiss. The editor certainly hears in one place a faint gurgling, as if some such operation were going on.

85. ἄλλως, *to no purpose*. Eurip. Hippol. 301. ἄλλως τοῦσδε μοχθοῦμεν πόνους. Plat. Cratyl. 429, e. ἐμοὶ μὲν δοκεῖ ἄλλως ἂν οὗτος ταῦτα φθέγξασθαι. Phædon. 115, d. ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν. See numerous other examples in Timæi Lexic. p. 105.

Ib. φλυαρεῖν (φλυᾶρος, φλύω, *to overflow*). Pl. 575. ἀλλὰ φλυαρεῖς. Ran. 203. φλυαρήσεις. Herodot. VII. 103. τῶν σὺ ἐὼν ἄπειθος, πολλὰ φλυηρέεις. 104. σοὶ δὲ εἰ φαίνομαι ταῦτα λέγων φλυηρέειν. Plat. Apol. 19, c. ἄλλην πολλὴν φλυαρίαν φλυαρῶν.

87. τοῦ δεσπότου. Many inquiries will here probably occur to the young reader. Was Philocleon or Bdelycleon the master of this superb mansion? Was the former a mere amateur-dicast, or a dicast by profession? If the latter, whence the wealth and splendour of the son? if the former, had a statute of lunacy put him into his son's custody? To these questions (and a thousand similar might be asked) it may at once be answered, that the Old Comedy never troubled itself about such niceties. Acted but once, and then among a number of competitors—unpublished afterwards, and still less subjected to a closely organised body of critics, —daily, weekly, monthly, quarterly; this detecting what the other has overlooked, and each having its separate purposes for doing both the one and the other, the Old Comedy looked only to make a present strong impression, without attempting to furnish those fine concatenations and delicate observances, which frequent repetition on the stage, or leisurely reading in the closet, would soon have forced it to. Such niceties would in fact have been detrimental to it. More art, more purpose and design, would have obliged the government to put down such an exhibition altogether. The satirised thrust their heads into its palpable and studied errors, and, like the mullet and the ostrich, thought themselves unseen. Why should they feel too sore about the jokes of a long impromptu, which they flattered themselves would be forgotten, almost as soon as they had been heard?

88. φιληλιαστῆς, *a lover of the court of Heliaa*. Our course has been hitherto one of little more than mere amusement; and *that* is about the last article, which an editor of Aristophanes, who knows the real value of his author, would be solicitous to furnish. The text, however, will gradually bring us upon more important

matter. Let us take our first stand on the Heliea, the most important of all the Athenian courts of judicature. If ever Democracy had a chance of appearing with credit to herself, and of working beneficially for others, it was when she was under the plastic hands of Solon; for what element of greatness entered not into that noble mind? Wise, dispassionate, disinterested—largely gifted by nature, and all nature's gifts improved by research and distant travel—a philosopher, a jurist, and a statesman, the master-feature of that extraordinary mind remains yet to be told—the poetic feeling which ran through his temperament, and so largely, that in the opinion of his contemporaries, time and practice alone seemed wanting to make the muse of Solon a fit rival for that of Homer. And if such the legislator in himself, what were the external materials on which he had to work? A soil sufficient for all the purposes of industry, though not for those of idleness—a climate admirably adapted to bring to full perfection all the physical and mental powers of man—a population naturally inclined to agricultural pursuits, and therefore best fitted for the largest share of political freedom, and a geographical position, if not so free and open as that of the present great mother of democracy, yet affording ample opportunities for throwing off her population as soon as its superflux became troublesome or dangerous. Need we wonder, under such circumstances, at the genius of Solon taking the scope it did, and finally embodying itself in that most magnificent of political axioms, that man is by his very nature a deliberative and judicial animal, and that consequently all members of a state, whatever their birth, condition, or education, have a right to cooperate in the two most important functions of society—that of framing its laws in the first instance, and that of administering them in the next; the paramount dignity and importance lying rather with the second than the first of these functions. That such was the groundwork of all Solon's policy, will, I think, admit of no dispute; and hence, to those who think it worth their while to study the results of that policy in the great political poet of antiquity, the evident necessity of commencing the study with the two plays, in which the fundamental ideas of Solon's policy are most distinctly recognised; its legislative workings in the *Acharnenses*, its jurisprudential in the drama more immediately before us. In what conclusions such an examination must eventually end, there can, I think, be little doubt. A failure more complete and miserable, than that in which all this combination of genius and wisdom speedily terminated, the annals of statesmanship have never exhibited; and by none, we may venture to say, were its whole provisions more scoffed at and derided, than by those worthless persons, whom a loosened screw or two in Solon's nice and apparently well-balanced machinery soon helped into place and power and wealth! "Idiot and dolt," exclaimed these men over their cups and their potations, "that would fain frame for himself a nation of legislators and judges! as if two-thirds of mankind were any thing better than born-fools, and the other third—but here's to you, worthy Hyper-



ἐρᾷ τε τούτου, τοῦ δικάζειν, καὶ στένει,  
 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.  
 ὕπνου δ' ὁρᾷ τῆς νυκτὸς οὐδὲ—πασπάλην.  
 ἦν δ' οὖν καταμύσῃ καὶ ἄχνην, ὅμως ἐκεῖ

90

bolus! and may all those who have the weight of a nation's cares upon them, never lack the means of lightening their burden! And good now, my friend, before that large goblet is drained, do pour a drop into the lips of that pale stripling, who sits beside you. He is evidently far gone in poetry and Solonism, and by the cast of his eye, should be at this moment framing a stanza on the perfectibility of human nature! Breath of my body, the time was when such shapings or imaginings (so I believe runs the phrase) used to cross my own brain; but a daily cup of stout Pramnian—(aside) Confusion seize the chalk-faced cub! how plainly his looks tell me that I lie!—but the puling chit is, I suppose, just fresh from the schools and philosophic lectures upon virtue! But why trouble me with such dreamers! and yet—look ye now—one of these same thoughtful whey-faced boys shall work us honest fellows more bale—But psha! enough of this! (aloud). Noble Eucrates, we surely dally with the time! do me honour in one more bowl, and then to the only question worth a man's discussion: how stands the confiscation-list, and what further work may be cut out for our friends of the Heliaea?—judges and legislators forsooth!"—Kopke, not perhaps the first of all authorities, is of that party, who consider the name of Heliaea to be derived from Helios, the sun. What etymological right the court had to bask in the rays of that glorious luminary, as well as in those of popular favour, we may take a future opportunity of examining: in the mean time let it get what sunshine it can; for we shall soon have to draw the shades of darkness pretty thickly around it.

89. δικάζειν sc. δίκας. Cf. infr. 432. 607. 815. But far more commonly the accusative is omitted. To the numerous examples which will occur in the course of the present play, add Nub. 620. κᾶθ' ὅταν θέειν δέη, στρεβλοῦτε καὶ δικάζετε. Thes. 78. οὔτε τὰ δικαστήρια | μέλλει δικάζειν. Pac. 505. οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε. Pl. 1166. οὐκ ἐνὸς ἅπαντες οἱ δικάζοντες θαμὰ | σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

90. καθίζηται, *seat himself*. Eq. 750. οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ. 785. κᾶτα καθίζον μαλακῶς. Greek authors not unfrequently with the middle voice join the active, καθίζειν, *to seat another person*. Xen. Cyrop. V. 301. καθίσας αὐτὸν καὶ παρακαθιστάμενος.

91. πασπάλην = παιπάλην. The word expected is, *wink*: the poet substitutes a word, signifying *the finest meal, meal-dust*.

92. καταμύσῃ. Xenophon on the habits of the hare: καὶ ὅταν μὲν ἐγρηγορῇ, καταμύει τὰ βλέφαρα· ὅταν δὲ καθεύδῃ, κ. τ. λ. De Venat. V. 11.

Ib. ἄχνην (χνόη, χνοάω, λάχνη, *lana, lanugo*). All that rubs off, or

ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.

lets itself loose from the surface of things—as the chaff and dust which rise from a heap of corn, (Il. V. 499.)—the down of the quince—the fine dust of metals. See Pass. in v. As the word does not occur again in the writings of Aristophanes, let the first of these senses be recommended to the memory from an ingenious fable of Babrius.

Νεῶς ποτ' αὐτοῖς ἀνδρασιν βυθισθείσης,  
ιδῶν τις ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν·  
ένος γὰρ ἀσεβοῦς ἐμβεβηκότος πλοίῳ,  
πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν.  
καὶ ταῦθ' ὁμοῦ λέγοντος, οἷα συμβαίνει,  
πολλῶν ἐπ' αὐτὸν ἔσμός ἦλθε μυρμηκῶν  
σπεύδων ἄχνας τὰς πυρίνας ἀποτρώγειν·  
ὕψ' ἐνός δὲ δηχθεὶς συνεπάτησε τοὺς πάντας.  
Ἑρμῆς δ' ἐπιστὰς, τῷ τε ῥαβδίῳ παίων,  
Εἴτ' οὐκ ἀνέξει, φησί, τοὺς θεοὺς ὑμῶν  
εἶναι δικαστὰς, οἷος εἶ σὺ μυρμηκῶν. Phil. Mus. I. 295.

93. κλεψύδραν, *the water-clock*. When all the preliminaries of an Athenian suit had been gone through—the summons (κλήσις)—the bill of indictment, or announcement (λήξις, ἔγκλημα, γραφή)—the confronting of the parties (ἀνάκρισις) before the judge of the first Instance (εἰσαγωγεύς); and when the happy day had at last arrived, when, according to the appointment of the latter, and under his presidency, the trial and verdict were to take place before a regular tribunal, a question occurs for the student's attention, whether the trial was one *with* water (πρὸς ὕδωρ), or *without* water (χωρὶς ὕδατος); in other words, whether the pleadings were to be limited as to time, or unlimited. Among trials *without water*, Harpocration mentions those of ill-treatment of parents by their children, of heiresses by their husbands, wards by their guardians (see v. *κάκωσις*): but the more common practice was to measure out a certain quantity of water, by the efflux of which the pleading was so strictly limited, that the vessel containing it (κλεψύδρα) was also termed ἀνάγκη. (Maussacus in Harpocrat. p. 163.) From a passage in Æschines it appears, that of the water allowed, one portion was assigned to the plaintiff, another to the defendant, and the third to the deliberation and decision of the court. 82, 12. εἰς τρία μέρη διαιρεῖται ἡ ἡμέρα, ὅταν εἰσὶν γραφὴ παρανόμων εἰς τὸ δικαστήριον. ἐγγχεῖται γὰρ τὸ μὲν πρῶτον <sup>τ</sup> ὕδωρ τῷ κατηγορῷ καὶ τοῖς νόμοις καὶ τῇ δημοκρατίᾳ, τὸ δὲ δεύτερον ὕδωρ τῷ τὴν γραφὴν φεύγοντι καὶ τοῖς εἰς αὐτὸ τὸ πρᾶγμα λέγουσιν· ἐπειδὴν δὲ τῇ πρώτῃ <sup>ς</sup> ψήφῳ μὴ λυθῇ τὸ παράνομον, ἥδη

<sup>τ</sup> The water contained in the κλεψύδρα was in strict parlance termed κλεψύρροντον. Wachsmuth refers to Petermann, and Simon de clepsydra veterum. Leipsic, 1671.

<sup>ς</sup> See note v. 167, where the difference between the ἀγὼν τιμητὸς and ἀτιμητος is stated.

τὸ τρίτον ὕδωρ ἐγγχεῖται τῇ τιμῇσει καὶ τῷ μεγέθει τῆς ὀργῆς τῆς ὑμετέρας. (For a different triple division of the day on a most important trial, see Xenophon's *Hellenics*, 1. I. c. 7.) How much water was allowed to various suits is unknown; but, generally speaking, it would depend on the nature and importance of the suit. In the case of Macartatus (Dem. 1052, 21.) we find one ἀμφορεὺς allowed to each of the contesting parties: in the case of Æschines (44, 46.) not less than eleven are granted. (As the Athenian courts began their sitting almost immediately after sunrise, and, unless some religious obstruction took place, did not necessarily break up till sunset, at which time the verdict was bound to be given, it is probable that a whole day, thus devoted to a single case, constituted what the orators call an ἡμέρα διαμετρημένη. On which expression see Æsch. 44, 46. Dem. 378, 6. 1252, 11.) From this general practice of the Athenian tribunals, arises a peculiar phraseology in the Greek orators, some features of which it may be of use to the student to trace.

Distribution of the water. Æsch. 23, 20. ἀποδοθέντος τοῦ ὕδατος αὐτῷ. Lucian, 3. 142. μὴ μέλλε δ' οὖν. ἥδη γὰρ ἐγκέχυται τὸ ὕδωρ, καὶ πρὸς σε τὸ δικαστήριον ἀποβλέπει. 146. ἔγχει τῷ ἀπολογουμένῳ. σὺ δέ, ὦ Παρρησιᾷδῃ, λέγε ἥδη ἐν τῷ μέρει· σοὶ γὰρ τὸ ὕδωρ ῥεῖ νῦν. 3. 259. ἐπηρεῖτο γοῦν μεταξὺ πινόντων, οὐ πρὸς ὕδωρ μεμετρημένον, ἀλλὰ πρὸς οἴνου ἀμφορέα λέγων. Also 7. 69, 70. 3. 127. The word *water* is equivalent to *time*, or *opportunity of speaking*. Din. 105, 38. ἐὰν μὲν ἡμεῖς οἱ κατήγοροι δέκα ὄντες τὸ ὕδωρ ἀναλώσωμεν ἅπαν καὶ ἀναβοήσωμεν. Dem. 407, 16. οὐ γὰρ ἐγὼ κρίνομαι τήμερον, οὐδ' ἐγχεῖ μετὰ ταύθ' ὕδωρ οὐδεὶς ἐμοί. 817, 6. ὅσα δ' αὐτῆς (οὐσίας sc.) διακέκλεπται . . . οὐκ ἐνδέχεται πρὸς τὸ αὐτὸ ὕδωρ εἰπεῖν, ἀλλ' ἀνάγκη χωρὶς ἕκαστον διελεῖν ἐστίν. The water, or time allotted to the pleader, might be employed entirely by himself, or transferred to others, to use in his behalf. Din. 104, ult. ἀξιῶν δέ καὶ ὑμᾶς τὴν αὐτὴν γνώμην ἔχειν παραδίδωμι τὸ ὕδωρ τοῖς ἄλλοις κατηγοροῖς. Dem. 1206, 20. ἀναστὰς ἐν τῷ ἑμῷ ὕδατι ἐξελεγχάτω. 274, 9. 1318, 6. During the examination of witnesses, and the reading of legal documents of any description, the water was stopped, and the time not reckoned as included in that assigned to the orator himself: hence the frequent admonition to the attending slave, or official functionary (ἐφέδωρ). Isæus, Orat. II. p. 25. καὶ μοι τὰς μαρτυρίας ἀνάγνωθι ταυτασί· σὺ δ' ἐπίλαβε τὸ ὕδωρ. 45, 36. Dem. 1103, ult. 1268, 11. 1305, 7. Lysias, 167, 31. 44. To bid the officer *pour out the water* (ἐξεῖρᾶν τὸ ὕδωρ), was to signify that the pleader's speech was concluded, Dem. 963, ult. 993, ult. Such are the facts connected with the water-clocks of the ancients; but the more important question is, what were the results of such a practice? A favourable, and an unfavourable view readily present themselves. Among the orators

<sup>t</sup> Reiske's definition, however, is a very different one. "Dies forensis, multis causis ea die disceptandis ita occupata, ut necesse fuerit causa cujusque oratores spatio, eoque arctissimo, circumscribere." Maussac considers the expression as merely equivalent to the word *κληψύδρα*. See his notes to Harpocration, p. 163.



ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθῆναι  
 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,  
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία. 95

themselves, the most common subject of complaint is the insufficiency of time allowed them for their pleadings. The great orator seems to have felt himself particularly hampered on this point. Dem. 1019, 25. ἔχων τοίνυν, ὧ ἄνδρες δικασταί, καὶ ἄλλα πολλὰ καὶ δεινὰ λέγειν ἂ οὗτος καὶ εἰς ἐμέ καὶ εἰς ὑμᾶς ἐνίους ἡμάρτηκεν, ἀναγκάζομαι διὰ τὸ ὀλίγον εἶναι μοι τὸ ὕδωρ παραλιπεῖν. 1116, 10. ὑπὲρ δὲ τῶν ἄλλων οὐκ ἂν οὔστ' εἴην λέγειν ἅμα καὶ τούτους ἐλέγχειν περὶ τῆς μαρτυρίας· οὐ γὰρ ἱκανὸν μοι τὸ ὕδωρ ἐστίν. 1247, 9. νῦν δ' οὐδὲ διπλάσιόν μοι τοῦτου ὕδωρ ἱκανὸν ἂν γένοιτο. See also 557, 6. 1037, 17. 1094, 4. 1164, 17. 1271, 2. 1351, 20. (That Greek knavery did not contrive to make even the clepsydra subservient to its purposes, will hardly be doubted; but it would lead into longer details than can be here allowed to explain the nature of these artifices. See among others, Dem. Orat. 29 and 43.) But whatever the other consequences and effects of this practice, of its influence in giving to Attic oratory that compact, business-like character, which at least as much distinguishes it, as its fire and eloquence, there can be no doubt: hence the brief but just observations of the French translator of Demosthenes. "Le tems étoit assez borné dans les causes particulières; la clepsydre, ou horloge d'eau, en donnoit peu; l'avocat n'en avoit pas à perdre. Il falloit donc qu'il n'entendît pas trop ses moyens d'attaque ou de défense, qu'il les renfermât dans un certain espace, qu'il exposât brièvement les faits, et qu'il les prouvât par des dépositions de témoins." Auger's Demost. 8. 2. For a characteristic application, in the writings of Aristophanes, of this legal usage among the Athenians, see the sarcastic chorus in the Birds: ἔστι δ' ἐν Φαναῖσι πρὸς τῇ Κλεψύδρᾳ κ. τ. λ.

94. ὑπὸ τοῦ . . εἰωθῆναι, *by reason of being accustomed*. ψῆφος (ψάω, ψέω), a stone made smooth by rubbing, and used in giving votes. See *infr.* v. 109.

95. τοὺς τρεῖς ξυνέχων τῶν δακτύλων. As it was of the first importance, that no dicast should drop more than one vote into the urn, the vote was for the readier purposes of observation, held at the tips of three fingers, an inspector further standing by the urn to see that no fraud was practised. (Kopke *üb. die Gesetzgeb. der Griech.* p. 694.) The same mode of holding appears to have prevailed in paying incense to the statues of gods, and in presenting their drinking-vessel to eastern monarchs. Xen. *Cyrop.* p. 18. οἱ δὲ τῶν βασιλέων τούτων οἰνοχόοι . . διδόνασιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην.

96. λιβανωτόν. See Hemst. *Pl.* p. 235. ἐπιτιθεῖς. Ran. 888. ἴθι νυν ἐπίθες δὴ καὶ σὺ λιβανωτόν. Nub. 426. οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβανωτόν.

καὶ νῆ Δί' ἣν ἴδῃ γέ που γεγραμμένον  
 “ υἱὸν Πυριλάμπους” ἐν θύρᾳ “ Δῆμον καλὸν,”  
 ἰὼν παρέγραψε πλησίον “ κημὸς καλός.”  
 τὸν ἀλεκτρύονα δ', ὃς ἦδ' ἐφ' ἐσπέρας, ἔφη

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ταῖς εὐτελείαις οἱ θεοὶ χαίρουσι γάρ·  
 τεκμήριον δ', ὅταν γὰρ ἐκατόμβας τινὲς  
 θύωσιν, ἐπὶ τούτοις ἅπασιν ὕστατος  
 πάντων . . . καὶ λιβανωτὸς ἐπετέθη.  
 ὥστ' ἄλλα μὲν τὰ πολλὰ παραναλούμενα  
 δαπάνην ματαίαν οὖσαν αὐτῶν οὐνεκα,  
 τὸ δὲ μικρὸν αὐτὸ τοῦτ' ἄρεστον τοῖς θεοῖς.

Antiph. in Phil. Mus. I. 584.

See also Blomf. in Agam. p. 299.

98. υἱὸν Πυριλάμπους. Rav. τὸν Πυριλάμπους. Br.

Demus, the son of Pylampes, affords a play of words also to the Platonic Socrates: λέγω δ' ἐννοήσας ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταῦτόν τι πεπονθότε, ἐρῶντε δύο ὅντε δυεῖν ἐκάτερος, ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους. Gorg. 481, d.

99. κημὸς. Wachsmuth, referring to Pollux, 8, 17. 123. Hesych. and Schol. explains κημὸς, as being the lid of the κάδος (see infr. v. 334.), having in it a very narrow opening. A learned writer in the Philol. Museum, appealing to Photius (in v.), considers the κημὸς as a long conical <sup>u</sup>tube, through which the pebble was dropped into the urn. “As this tube was probably of some length, and the urn itself of considerable size, in order to enable several hundred persons to vote, the stone striking against the metal bottom made a sharp loud noise, which sound the Athenians imitated by the monosyllable κόγξ; as we learn from a well-known article of Hesychius, lately emended and explained by Lobeck, which has given occasion to many mystical fancies: κόγξ, ὁμοίως πᾶξ, ἐπιφώνημα τετελεσμένοις. καὶ τῆς δικαστικῆς ψήφου ἦχος, ὡς ὁ τῆς κλειψύδρας. See Aglaoph. p. 776. 778.” Phil. Mus. I. 425. To the other passages in which the word occurs in this play, add Eq. 1150. κημὸν καταμηλῶν. Thes. 1030. οὐδ' ἐφ' ἡλίκων νεανίδων | ψήφων κημὸν ἔστηκ' ἔχουσ'.

100. ἐφ' ἐσπέρας. The Athenians, in the discharge of their dicastic as well as ecclesiast office, were wont to assemble at a very early hour of the morning; and the crow of the domestic cock was

<sup>u</sup> Had Rabelais his eye on this tube, or funnel, when he framed the devices for his LEGAL PRESS? “On each part of it were names of every thing in the language of the country. The spindle of the press was called *receipt*; the trough, *costs and damages*; the hole for the vice-pin, *state*; the sideboards, *money paid into the office*; the great beam, *respite of homage*; the branches, *radietur*; the side-beams, *recuperetur*: the vats, *ignoramus*; the two-handled baskets, the *rolls*; the treading-place, *acquittance*; the dossers, *validation*; the panniers, *authentic decrees*; the pails, *potentials*; the funnel, *quietus est*.” B. 5. c. 16.

ὄψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,  
παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.

their usual summons for rising. Our dicast thinks himself summoned too late, though the warning cock (of course under the influence of a bribe, ἀναπεπεισμένος) crows the preceding evening. The Scholiast may well observe, ἐν ὑπερβολῇ τοῦτο. 101. ἀναπεπεισμένον. Xen. Cyrop. I. p. 46. δώροις καὶ χρήμασιν ἀναπειθόμενοι.

101. On the resemblance of the French, under the old regime, to the Athenians, in their passionate love of law-proceedings, and the effect it had on the writings of Rabelais and Racine, I have spoken elsewhere. (Appendix A.) In the 'Plaideurs' of the latter, the French Philocleon (M. Dandin) makes his first appearance, as follows :

C'est dommage : il avait le cœur trop au métier ;  
Tous les jours le premier aux plaids, et le dernier ;  
Et bien souvent tout seul, si l'on l'eût voulu croire,  
Il s'y serait couché sans manger et sans boire.  
Je lui disais par fois : Monsieur Perrin Dandin,  
Tout franc, vous vous levez tous les jours trop matin.  
Qui veut voyager loin ménage sa monture ;  
Buvez, mangez, dormez, et faisons feu qui dure.  
Il n'en a tenu compte. Il a si bien veillé  
Et si bien fait, qu'on dit que son timbre est brouillé.  
Il nous veut tous juger les uns après les autres.  
Il marmotte toujours certaines patenôtres  
Où je ne comprends rien. Il veut, bon gré, mal gré,  
Ne se coucher qu'en robe et qu'en bonnet carré.  
Il fit couper la tête à son coq, de colère,  
Pour l'avoir éveillé plus tard qu'à l'ordinaire ;  
Il disait qu'un plaideur dont l'affaire allait mal  
Avait graissé la patte à ce pauvre animal.  
Depuis ce bel arrêt, le pauvre homme a beau faire,  
Son fils ne souffre plus qu'on lui parle d'affaire.  
Il nous le fait garder jour et nuit, et de près :  
Autrement, serviteur, et mon homme est aux plaids.

Les Plaideurs, A. I. Sc. 1.

102. ὑπευθύνων. The meaning of this word has been already explained, Ach. v. 848. Where the several species of government come under discussion in Herodotus (III. So.) the advocate for democracy alludes to it, and its opposite term ἀνεύθυνος, in the following manner : κῶς δ' ἂν εἴη χρήμα κατηρτημένον μονναρχίῃ, τῇ ἔξεστι ἀνευθύνῳ (cf. Dem. 306, 4.) ποιέειν τὰ βούλεται ; ... πλήθος δὲ ἄρχον . . . πάλω μὲν ἀρχὰς ἄρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλευματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. The metaphorical application of a word so important would naturally be of frequent occurrence in the Greek writings. Dem. 263, 24. τοσούτου γὰρ δέω λέγειν ὡς οὐκ εἰμι ὑπεύθυνος, ὃ νῦν οὗτος διέβαλλε καὶ διωρίζετο, ὥσθ' ἅπαντα τὸν βίον ὑπεύ-



εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,  
 κᾶπειτ' ἐκείσ' ἐλθὼν προκαθεύδει πρὸ πάνυ,  
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι.  
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τήν—μακρὰν

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θυγος εἶναι ὁμολογῶ ὧν ἡ διακεχείρικα ἡ πεπολίτευμα παρ' ὑμῖν. 308, 24. ἀλλὰ μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέτασιν λάμβανε· οὐ παραιτοῦμαι. τίνα οὖν ἐστὶ ταῦτα; ἰδεῖν τὰ πράγματα ἀρχόμενα καὶ προαισθῆσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέπρακταί μοι. See also the same orator, 107, 6.

Ib. ἔχοντα χρήματα. Compare Lysias, when speaking of one of those tribunals, where accounts of magistrates were audited: καὶ οἱ μὲν τὸν βίον ἅπαντα πονηροὶ ὄντες χρηστοὶ ἐν τῷ λογιστηρίῳ γεγέννηται, πείσαντες τοὺς κατηγοροὺς, οἱ δ' αἰεὶ ὑμῖν χρηστοί, οὗτοι πονηροί. 158, 41.

103. ἀπὸ δορπηστοῦ. Pl. 8, 53. οἱ δ' ἄρα δειπνον ἔλονται κερηκομῶντες Ἀχαιοὶ | ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο. 16. δορπηστοῦ, the evening meal. Pass.

Ib. κέκραγεν ἐμβάδας, calls for his shoes. Ran. 426. κᾶκλαε, κᾶκεκράγει | Σεβίνον. Av. 60. τίς ὁ βοῶν τὸν δεσπότην; Fr. 314. (Dind.) Χάριτας βοᾷν εἰς χορὸν Ὀλυμπίας. Eurip. Phoen. 1170. βοᾷ | πῦρ καὶ δικέλλας.

Ib. ἐμβὰς, a shoe worn by the lower classes. So in a lively passage of the Eccl., where the rich and the poor are contrasted, the one by his chausserie, the other by the sparkling rings on his finger. καὶ καταχίνη | τῶν σεμνοτέρων ἔσται πολλή καὶ τῶν σφραγίδας ἐχόντων, | ὅταν ἐμβὰδ' ἔχων εἴπῃ, “πρότερος παραχώρει, κᾶτ' ἐπιτήρει, | ὅταν ἦδῃ γὰρ διαπραξάμενος παραδῶ σοι δευτεριάζειν.” Eccl. 631. (Dind.) Herodotus (I. 195.) speaks of the ἐμβὰς, as peculiar to the Boeotians: ὑποδήματα ἔχων ἐπιχώρια, παραπλήσια τῇσι Βοιωτίῃσι ἐμβάσι. See above the note to v. 33.

105. λεπὰς. A muscle of one valve, which sticks to rocks. Pl. 1095. τὸ γράδιον | ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται.

Ib. προσεχόμενος τῷ κίονι. So the pyramid of Asychis, when speaking of its own grandeur, as compared with that of the other pyramids, observes; μὴ με κατονοσθῇς πρὸς τὰς λιθίνας πυραμίδας. προέχω γὰρ αὐτέων τοσοῦτον, ὅσον ὁ Ζεὺς τῶν ἄλλων θεῶν. κόντῳ γὰρ ὑποτύπτοντες ἐς λίμνην, ὃ τι πρόσχοιτο τοῦ πηλοῦ τῷ κόντῳ, τοῦτο συλλέγοντες, πλινθοὺς εἴρυσαν, καὶ με τρόπῳ τοιοῦτῳ ἐξεποίησαν. Herodot. II. 136.

Ib. τῷ κίονι. “What pillar?” asks Reiske; and that for the purpose of introducing his own emendation, “Num πρήνι scopulo?” The pillar, most probably belonging to one of the courts of law, and by preference to that of the Heliea. It was these pillars, as I imagine with Köpke (p. 615.), and not the courts themselves, which bore the same colour as that painted on the staff (βικτηρία) delivered to each dicast, and determining the court in which his labours for the day were to take place.

106. δυσκολίας (κόλον), moroseness, dissatisfaction with oneself and

*others.* Those who seek in words, what a rational philologist makes them, a key to the operations of the mind, or a means of tracing the progress of society or civilisation, find in the Greek language a source of instruction, interest and amusement, which no other \* language can supply. The present is one of that large family of Greek words, in which ideas primarily derived from the workings of the body, are afterwards applied to the operations of the mind. Of the intimate connexion between the digestive organs, and the intellectual processes of the mind, all of us are more or less sensible. While these functions are duly executed, and the food (*κόλον*) passes properly, all is smoothness and serenity; but with any disturbance of these organs, (and the hero of our piece must have suffered much in this respect,) all becomes dissatisfaction and discontent: hence the meaning of two opposite words in the Greek language, *δυσκολία* and *εύκολία*.

Ib. *ἅπασι τιμῶν τήν, assessing to all the—what? fine?—confiscation?—death?* it may be one or two of these; but the dicastic phraseology of the ancients allows the narrative its own humorous mode of painting the stern, morose manners of Philocleon. Comic humour, however, not always falling ripe into the mouth, like mulberries, a little previous explanation is necessary, before that of the present passage can be relished. Every Athenian dicast, when he had been allotted his proper tribunal, and was about to enter on the functions of his office, received from the servant of the court a small tablet (*πινάκιον*), some soft wax, *μάλαθα*, (which being spread over the tablet afforded the means of writing or marking upon it,) and a sharp pointed style (*ἐγκυρτρίς*), with which the writing or mark was effected. To understand the further object of these materials, the student must consult the note to v. 167. It will there be seen, that in a very large branch of Athenian suits, or causes, two votings took place among the dicasts; one for the purpose of establishing the defendant's guilt or innocence, the second for the purpose of deciding, whether of two punishments proposed, the milder or severer should be inflicted. Those who were for the former, whether of purse or person, drew a short line on the tablet; those on the contrary who approved the severer mulct, drew a long line across it. Hence the significant passage in the text, and the gesture which indicates it. Opening wide the palm of one hand, and drawing strongly the nail of the forefinger of the other hand across it, Xanthias mimics the mode in which the long line was habitually drawn by the stern dicast. The pause, the arch look of the actor, and the tone in which the well-known word *μακρὰν* is at last brought out, excite of course roars of laughter among the spectators, and little whispered reminiscences among

\* The nearest in approach is the Latin language. A writer more to be admired for the originality and depth of his ideas, than for the clearness with which he has explained, or the order in which he has arranged them, observing that the natural progress of society is first *woods*, then *cottages*, subsequently *villages*, afterwards *cities*, and finally *Academies*, or *Universities*, proceeds to trace all this in the several mutations from *lex* through *illex*, to *lex* back again. Vico's *Principi di Scienza Nuova*, I. 172.

ὥσπερ μέλιττ' ἢ βομβυλίδος εἰσέρχεται,  
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.  
 ψήφων δὲ δείσας μὴ δεηθείη ποτὲ,  
 ἵν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.

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those, who had so often performed the operation themselves. 'It is the potion,' says one, 'which I myself administered to the son of Gorgias.' 'And I gave the same physic,' says a second, 'to the father himself.' 'And if the grandson come before us, as the register (*σάνις*) tells me he will after the holidays,' said a third,— 'if he get the short line from me, may I dance before gods and men at the end of a long one myself: the son of Phœnippus has said it; but hush! the *ῥῆσις* is amusing, and we interrupt its progress.' (For the construction of the text, see note v. 857, and to the word *μακρὰν*, supply *γραμμὴν*.)

107. *βομβυλίδος*, a *humble bee*. *ib.* εἰσέρχεται, *enters his house*. εἰσέρχεσθαι, as a high forensic word, will occur for explanation hereafter.

108. *ὑπὸ τοῖς ὄνυξι*, the dicast having previously used his nails instead of his *ἐγκεντρῖς*, or style.

*Ib.* *κηρὸν*. Instead of the *ink* of modern days, the ancients made use of wax and gypsum. The waxen tablet served, like the slate of modern days, to write down hastily what the passing moment required, and what could be altered or erased at will; to the gypsum, or chalk-covered register they committed what was meant to be of more permanent duration.

*Ib.* *ἀναπεπλασμένος*. *Rav. Dind.* *ὑποπεπλασμένος*. *Br. Schn. Pass.* *with lumps of wax stuck below his nails*.

109. *ψήφων*. The votes of the Athenians were given, according to different circumstances of time and place, by beans (*κίαιοι*; whence the epithet *κυανοστρώξ* applied to Demus, *Eq.* 42.), by pebbles (*ψῆφοι*), by muscle-shells (*χοίρινα*), and by balls of brass (*σπόνδυλοι*); all which were furnished to the dicasts by the servants of the court. The mode of voting most commonly alluded to by the orators, and hence furnishing a phraseology, with which the student should make himself duly acquainted, is that of the *ψήφος*. *Æsch.* 55, 17. ὥστε ἡναγκάζοντο τὴν ψήφον φέρειν οἱ δικασταὶ κ. τ. λ. 56, 12. τῷ τοῦ νόμου δικαίῳ δίδοναι τὴν ψήφον. 56, 29. ὑπὸ τῶν δικαστηρίων ἔρχεσθαι ψήφον. 32. ἄγειν ὑπὸ τὴν (τῶν δικαστῶν) ψήφον. 57, 12. ἐξαιρεῖσθαι τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν. See further v. 324. Hence the word *ψηφίζεσθαι*, as applied to the proceedings of a law-court, as well as the ecclesia. *Æsch.* 54, 29. διόπερ καὶ ὁ νομοθέτης τοῦτο πρῶτον ἔταξεν ἐν τῷ τῶν δικαστῶν ὄρκῳ, “ψηφιοῦμαι κατὰ τοὺς νόμους.” 55, 1. εὖ οἶδ' ὅτι δίκαια καὶ εὖορκα καὶ συμφέροντα ὑμῖν αὐτοῖς ψηφιεῖσθε καὶ πάσῃ τῇ πόλει. See further v. 324.

110. *αἰγῆλος* (*ἄγνυμι*, *ἄλς*): properly a place, on which the waves break themselves. Whether our dicast used for his vote the smooth



τοιαῦτ' ἀλύει· νουθετούμενος δ' αἰὲν  
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν  
 μοχλοῖσιν ἐνδήσαντες, ὥς ἂν μὴ 'ξίῃ.  
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.  
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος  
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον  
 μηδ' ἐξιέναι θύραζ'. ὁ δ' οὐκ ἐπείθετο.  
 εἴτ' αὐτὸν ἀπέλου κακάθαιρ', ὁ δ' οὐ μάλα.

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pebble (ψῆφος), or the little sea-muscle shell (χοιρίνη), the word αἰ-  
 γίαλος was equally appropriate to his heap.

111. τοιαῦτ' ἀλύει. Altered from the Sthenobœa of Euripides.  
 τοιαῦτ' ἀλύει· νουθετούμενος δ' ἔρως | μᾶλλον πιέζει. Hippol. 1177. τί  
 ταῦτ' ἀλύω; Translate, *Thus he maddens*.

Ib. ἀλῦει. Homer uses the word for violent grief, Il. 24. 12.  
 τότε δ' ὀρθὸς ἀναστὰς | δινεύεσκ' ἀλύνων, παρὰ θνὶ' ἀλός: for exulting joy,  
 Od. 18. 332. ἢ ἀλύεις, ὅτι Ἱρην ἐνίκησας τὸν ἀλήτην; and hence for any  
 violent perturbation of mind. Il. 5. 352. ἢ δ' ἀλύνουσ' ἀπέβησατο.  
 See a very learned note on the subject of this word in Blomf. s. c.  
 Theb. p. 143. For metre, consult Maltby in v.

Ib. νουθετεῖν (νοῦς, τίθημι).

ὁ σκληρότατος πρὸς υἱὸν ἐν τῷ νουθετεῖν,  
 τοῖς μὲν λόγοις πικρὸς ἐστί, τοῖς δ' ἔργοις πατήρ.

Gnom. Poet. p. 192.

113. μοχλοῖσιν. The word occurs almost to repletion in the fol-  
 lowing passage:

φέρε τοὺς μοχλοὺς  
 ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω.  
 τί κέχηνας, ὦ δύστηνε; . . .  
 οὐχ ὑποβαλόντες τοὺς μοχλοὺς ὑπὸ τὰς πύλας  
 ἐντεῦθεν ἐκμοχλεύσετ'; ἐνθενδὶ δ' ἐγὼ  
 ξυνεκμοχλεύσω. Lysist. 424—430.

See further infr. v. 154.

Ib. ἐνδήσαντες. Rav. Bek. Dind. ἐγκλείσαντες. Br.

116. τριβώνιον.

εὐκαταφρόνητόν ἐστι, Γοργία, πένης,  
 καὶ πάνν λέγει δίκαια· τούτου γὰρ λέγειν  
 ἔνεκα μόνου νομίζεθ' οὗτος, τοῦ λαβεῖν.  
 καὶ συκοφάντης εὐθὺς ὁ τὸ τριβώνιον  
 ἔχων καλεῖται, καὶ ἀδικούμενος τύχη.

Menand. in Floril. Grot. p. 385.

117. ἐπείθετο. See Reisig. p. 205.

118. ἀπέλου. In med. Hom. Od. 6. 218. ἀμφίπολοι, στήθ' οὕτω ἀπό-  
 προθεν, ὅφρ' ἐγὼ αὐτὸς | ἄλμην ὥμοιῶν ἀπολούσομαι. Hence the deri-  
 vation of the title Ἀπόλλων by the Platonic Socrates, who as usual,

leaves his readers frequently in the dark, whether *he* is quizzing *them*, or *Plato* quizzing *him*; a practice in which his disciple, I suspect, was occasionally wont to indulge. *Πρῶτον μὲν γὰρ ἡ κάθαρσις καὶ οἱ καθαρμοὶ καὶ κατὰ τὴν ἱατρικὴν καὶ κατὰ τὴν μαντικὴν καὶ αἱ τοῖς ἱατρικοῖς φαρμάκοις καὶ αἱ τοῖς μαντικοῖς περιθειώσεις τε καὶ τὰ λουτρά τὰ ἐν τοῖς τοιοῦτοις καὶ αἱ περιρράνσεις, πάντα ἐν τι ταῦτα δύναται ἂν, καθαρὸν παρέχειν τὸν ἄνθρωπον καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν. ἢ οὐ; Ἑρμ. πάνν μὲν οὖν. Σωκ. οὐκοῦν ὁ καθαίρων θεὸς καὶ ὁ ἀπολούων τε καὶ ἀπολύων τῶν τοιούτων κακῶν οὗτος ἂν εἴη; Ἑρμ. πάνν μὲν οὖν. Σωκ. κατὰ μὲν τοίνυν τὰς ἀπολύσεις τε καὶ ἀπολούσεις, ὡς ἱατρὸς ὢν τῶν τοιούτων, Ἀπολούων ἂν ὀρθῶς καλοῖτο. Plat. in Cratyl. 405, b. c.*

Ib. *κἀκάθαυρε*. If mental hallucinations were purged and purified in the same way that moral aberrations were among the Athenians, we must look to *fire* and *air*, as the two agents, which, next to *ablution*, were practised upon Philocleon. “In sacris omnibus,” says Servius, “aut tæda purgantur et sulphure, aut aqua abluuntur, aut aere ventilantur.” Hence the subject of many a representation among the ancient artists. The youthful figure in the bas-relief from the villa Albani, (Creuzer, III. 416.) with its wings, its censer, and its water-vessel, seems evidently intended, as that learned mythologist intimates, for the Genius of this triple purification by air, fire, and water. Hence again the group seen by Pausanias, (Arcad. 8. 31.) on a table at Megalopolis. An infant Jupiter (image of the appeasing or conciliating god) lies in the arms of Nais, a water-nymph. The torch is held by another nymph, Anthracia, whose name, derived from *ἄνθραξ*, requires no further explanation; while a third, Agno, bears in one hand a vessel of water, and in the other a cup. Besides these appear two other nymphs, Archiroe and Myrtoessa, who also have vessels in their hands, out of which flows a stream of pure water. In another of the ancient monuments, (Winckelman in der Alleg. p. 557.) the fire-cleansing is represented by Eros holding a butterfly over a burning torch. (See also the accounts of Gori and Passeri in Creuzer, III. 517.) Of the purification by air, the two emblems best known are the oscilla, and the mystic van of Bacchus. The former were ropes, on which sometimes men were swung to and fro; (was the hint taken from the punishment to which the contumacious Juno (Il. 15. 18.) was subjected?) sometimes the phallic emblems, and sometimes masks, were thus floated to and fro in the air. (Creuzer, III. 325.) The mystic fan, *λίχνον*, (a long basket in which the body of the new-born Dionysus was carried,) was evidently derived from the common fan; the one by means of the *γ* wind separating the pure grain from the chaff, the other giving in like manner an idea of the mode in which the soul might be purged from the dross with which it was surrounded. The “Frogs” of Aristophanes will

*γ* In the Medo-Persic religion, of which purification by the elements formed a most conspicuous feature, it is to be observed that the Winds received a holy sacrifice, as well as the Sun, the Moon, the Earth, Fire, and Water. See Creuzer, I. 713. In the mystic character of Mithras, the notion of a *Purifier* enters perhaps as largely as that of a *Mediator*. Ib. I. 798.

afford a place for entering more deeply into this most interesting subject.

118. ὁ δ' οὐ μάλα. Reisig. Dind. Bek. καὶ μάλα | μετὰ ταῦτ' ἐκορυβάντιζ'. Br. Rav. Ven. MSS. The present editor does not venture to set aside a correction, most ingenious in itself, and which has received the sanction of three such names as those of Reisig, Dindorf, and Bekker; yet he cannot help thinking that nothing more is wanting to correct the text than the insertion of a full stop, and two letters, which the transcribers might easily omit. Read

εἴτ' αὐτὸν ἀπέλου κάκῃαιρε. ΣΩ. καὶ μάλα.

and understand as follows. As Xanthias brings out the word *κάκῃαιρε*, the head of Sosias slowly rises, and a soporiferous voice bears testimony to the hearty manner in which these various modes of purification had been performed. The attestation, however, being made in a tone somewhat dry and husky, and the sleeper's mouth still remaining open, Xanthias takes the hint, and amid roars of laughter from the spectators, applies the necessary refreshment to his brother-slave. A smack of the lips indicates that the relief is kindly taken, and Sosias once more relapses into silent slumbers. To maintain peace with the critics, and keep <sup>z</sup> Invernizius quiet in his grave, one or two instances are here added to shew that such a mode of terminating a senarius was by no means uncommon with Aristophanes: and as to its occurrence in the middle of a long ῥῆσις, that would be an additional reason, I imagine, with the author for so placing it in a drama, where every species of novelty and amusement was required to cloak, or at all events to render its real purpose less offensive.

Nub. 1326. ΣΤΡΕΨ. ὁρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει. ΦΙΔ. καὶ μάλα.  
Ran. 890. ΒΑΧ. ἰδιοὶ τινές σοι, κόμμα καινόν; ΕΥΡΙΠ. καὶ μάλα.

So again, in a dialogue of Lucian, where the writer it is clear had the "Wasps" perpetually before his eyes. VII. 61. *τίνας λέγεις τοὺς φιλοσόφους; . . . τοὺς λάλους; Δικ. καὶ μάλα.* It may further be

<sup>z</sup> The literary fortunes of this Italian advocate are well known to scholars. The gods denied him any great share of critical acumen, but they gave him in return the Rav. Manuscript, every reading of which he appears to have considered as infallible as the Vatican, and which MS. I presume lies buried on one side of him, as a copy of the Decretals does perhaps on the other. To whom that precious gift *ought* to have been made, the admirers of Porson need not be advertised. The great critic, however, did homage to the spirit of compensation, which runs through the world; and the sight of such a treasure in such hands seems to have excited little other feeling in his mind than that which the noble mansion or splendid equipage of a rich fool or booby lord must occasionally have done,—*Non equidem invideo, miror magis.* Let us, unlike my learned predecessor Conz, imitate the great critic's forbearance, if we cannot reach his acuteness, and spare the possessor of a treasure, which its owner knew how to reverence, if not to use.

No longer seek his failings to disclose,  
Nor on his faulty "readings" rudely press;  
But leave the jurist to his deep repose,  
Safe in the bosom of his lov'd MS.



μετὰ ταῦτ' ἐκορυβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ  
ἄξας ἐδίκασεν εἰς τὸ Καινὸν ἐμπεσών.

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added, that if the Phrygians were as much alive to the duties of purification as the Egyptians and Persians were, (Creuzer, I. 408. 712. 4, 414.) there is a still further propriety in making the ear of the sleeping slave so sensitive to what is passing on that particular subject. Readers, however, (and no doubt they will be many,) who prefer the text as it stands in Bekker, will compare Arist. Thes. 846. and Blomfield's Persæ, p. 136.

119. κορυβαντίζειν, to purify by Corybantic rites. (See further, Appendix D.)

Ib. τύμπανον pro τύπανον (τύπτω). The tympanum or *tamborin*, was a musical instrument, entering largely into the rites of Cybele and Bacchus. It was made most commonly of the hides of oxen or asses, being flat on one side and raised on the other: it had a metal ring and a thong attached to it, by which it was sometimes thrown into the air. Its sounds were brought forth by the finger, by the flat hand, and sometimes by striking it with rods. When spun round, it was supposed by its circular form and motion, to represent the world and movement of the spheres. Whether any notion of purification entered into the noise of the metallic portion of it, the reader will judge from the notices in the Appendix on the Corybantic rites. The tympanum occurs once more in Arist. Lysist. I. 'Ἄλλ' εἴ τις εἰς Βακχείον αὐτὰς ἐκάλεσεν, | ἥ 's Πανὸς, ἥ 'πὶ Κωλιάδ', ἥ 's Γενετυλλίδος, | οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων. See also Creuzer, 3. 489.

Ib. αὐτῷ τυμπάνῳ. "When a verb which expresses the thing accompanied has αὐτὸς with it, both, in the sense of "together with," are put in the dative, without σύν. II. Ψ. 8. ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες Πάτροκλον κλαίωμεν. Herodot. II. 47. ἦν τις ψαύση αὐτῶν (Δίγυπτιών) παριὼν υἱός, αὐτοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἐωϋτόν." Matth. Gr. Gr. §. 400. To other examples given by Matthiæ, add infr. v. 170. τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις.

120. τὸ Καινόν. It has been before mentioned that there were ten civil courts in Athens; but the Heliaë or Sun-court (as Kopke thinks it) has thrown the remaining nine so much into the shade, that commentators and antiquarians have been not a little perplexed to make them out in any satisfactory manner. One of them at all events is here before us, but even *that* appears under that least discriminative of all appellations, of which the frequent result is to drop us upon a New street, bearing all the venerable marks of antiquity, or a New town, which has apparently become its own grave. With regard to these inferior courts generally, it will be sufficient for a reader of Aristophanes to know, that each of them had a letter of the Greek alphabet affixed to it, and was further distinguished by its own respective <sup>a</sup> colour.

<sup>a</sup> It has been already stated that Kopke imagines the pillars only of the respective courts to have been thus marked.

ὅτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὠφελει,  
 διέπλευσεν εἰς Αἴγιναν· εἶτα ξυλλαβὸν  
 νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·  
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδι.

121. *τελεταῖς*. The Greeks, says M. de St. Croix, gave the general name of *mysteries* to what was concealed or revealed only to adepts: of *orgies*, to what concerned the ceremonies of initiation, while the word *τελεταῖ* implied the end proposed by these rites. These, however, he adds, are frequently used the one for the other, bearing one common meaning. *Mystères du Paganisme*, tom. I. p. 2. Also Creuzer, 4. 348. 499. Arist. Nub. 303. Ran. 342. 368. Pac. 413. 418. Herodot. II. 171. τῆς Δήμητρος τελετῆς περί, τὴν οἱ Ἕλληνες Θεσμοφόρια καλεοῦσι. IV. 79. ἐπεθύμησε (Scyles sc.) Διονύσῳ Βακχεῖῳ τελεσθῆναι· μέλλουσι δὲ οἱ ἐς χεῖρας ἄγεσθαι τὴν τελετὴν, ἐγένετο φάσμα μέγιστον. . . . Σκύλης δὲ οὐδὲν τούτου εἵνεκα ἥσσαν ἐπετέλεσε τὴν τελετὴν.

123. *κατακλίνειν*. Plut. 411. κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ | κράτιστόν ἐστι. Also 621. 662. In a similar sense Herodot. VIII. 134. κατεκοίμησε ἐς Ἀμφιάρεω. 135. διὰ τοῦτο μὲν οὐκ ἔξεστι Θηβαίωσιν οὐδενὶ αὐτόθι ἐγκατακοιμηθῆναι.

Ib. εἰς Ἀσκληπιοῦ. The mythological history of the Attic Asclepius is one of deep interest, as detailed in the pages of Creuzer, (see among other places tom. II. 158. 391. 403—12. 736. III. 531.) but our present limits confine us to a mere notice of the purpose for which Philocleon is laid upon a bed (*κατακλίνεσθαι*) in his temple. This was to procure him that sleep and those holy dreams, in which the god was supposed to communicate to his patient the means by which his health might be restored. (Compare the well known scene in our author's *Plutus*.) This temple-sleep and dream-communications apparently prevailed wherever a health-god or goddess was acknowledged among the ancients. It is found in the worship of the Egyptian Isis (Diodor. Sic. I. 25. p. 29. Wessel.): it may be traced in the communications of the Minerva Hygeia at Athens (Plutarch. Peric. c. 13.): it prevailed among the Carthaginians (Creuzer, II. 276.): and from the Canaanites or Phœnicians it was introduced among the idolatrous Jews, (Isaiah lxv. 4.) See further Joh. Lydus and Sprengel *Gesch. der Medicin*.

124. *κνεφαῖος* (*κνέφας*), *with the twilight*. For derivation see Buttm. Lexil. II. 266.

Ib. Harpocrat. Κίγκλις· αἱ τῶν δικαστηρίων θύραι Κιγκλίδες ἐκαλοῦντο. Ἀριστοφάνης Δαιταλεῦσιν,

Ὁ δ' Ἕλιαστῆς εἶπε πρὸς τὴν κιγκλίδα.

The court of Areopagus appears (in conformity perhaps with the simplicity of olden times) to have been surrounded with a rope for the purpose of keeping off intruders. (Dem. 776, 21.) The senate-house and other courts of law, had also their enclosures, in

ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίομεν. 125  
 ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν  
 καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τετρημένα  
 ἐνεβύσαμεν ῥακίοισι καπακτώσαμεν·  
 ὁ δ' ὥσπερ εἰ κολοῖδς αὐτῷ παττάλους  
 ἐνέκρουεν εἰς τὸν τοίχον, εἴτ' ἐξήλλετο. 130  
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις

or to which were doors with lattice-work. To these inclosures, and their doors and <sup>b</sup> lattice-work, the words *κιγλῖς* and *δρέφακτον* belong, but the grammarians have not been able to discriminate very accurately between the two. The practice itself gives Demosthenes more than one opportunity of characterising the matchless impudence of his hero Aristogeiton; 778, 10. ὅς, ὃ μαρώτατε πάντων τῶν ὄντων ἀνθρώπων, κεκλειμμένης σοὶ τῆς παρρησίας οὐ κιγκλίσιν οὐδὲ θύραις, ἃ καὶ παρανοίξειεν ἂν τις, ἀλλὰ τοσούτοις καὶ τηλικούτοις ὀφλήμασιν, καὶ τούτων παρὰ τῇ θεῷ κειμένων, ἐς τὸ ἐντὸς τούτων βιάζῃ, καὶ προσέρχῃ πρὸς ταῦτ', ἀφ' ὧν ἀπελαύνουσί σε οἱ νόμοι· ἀπεσχονισμένος πᾶσι τοῖς ἐν τῇ πόλει δίκαιοις, γνώσεσι δικαστηρίων τριῶν, ἐγγραφῇ θεσμοθετῶν, ἐτέρα πρακτόρων, τῇ τῆς βουλευσεως, ἣν αὐτὸς διώκεις, γραφῇ, μόνον οὐ ἀλύσει σιδηρᾷ, ὑποδύει παρὰ ταῦτα καὶ διασπᾷς, καὶ προφάσεις πλάττων καὶ ψευδεῖς αἰτίας συντιθεῖς τὰ κοινὰ δίκαι' ἀνατρέψειν οἶει.

125. ἐντεῦθεν, *from that time*. ἐκφρέω, poet. ἐφρείω, *to let out*. Pors. ἐξεφρούμεν ἄν.

126. ἐξεδίδρασκε, *attempted to escape*. Elmsley illustrates Herac. v. 14. ἐξέδραν by this word, adding as further examples, ἐκδιδράσκουσιν, Thucyd. I. 126. VI. 7. ἐκδιδρήσκει, Herodot. VI. 24. 90. IX. 88. ἐκδράσα, Aristoph. Eccl. 55. ἐκδράντες, Herodot. IV. 148.

Ib. τε . . . καί. See Elmsley's Review of Markland's Iphig. in Aul. 508.

127. τετρημένα, perf. pass. part. a. τιτράω, *bored, bored through*. Pac. 21. ῥίνα μὴ τετρημένην. Lysist. 680. ἐς τετρημένον ξύλον. Herodot. IV. 159. ἐνθαῦτα γὰρ ὁ οὐρανὸς τέτρηται.

128. ἐμβύειν (βύειν), *to stop up*.

Ib. πακτοῦν, *to make fast*. Aj. Soph. 579. καὶ δῶμα πάκτου. Lysist. 264. μοχλοῖς δὲ καὶ κλήθροισιν | τὰ προπύλαια πακτοῦν. Here *to make thick*. Herodot. II. 96. νομῆσιν δὲ οὐδὲν χρέωνται, ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ. Pass.

129. πάτταλος, Attic for πάσσαλος (πήγνυμι, πήξω, παγῆναι, *rango*.) *peg*. Pind. Ol. I. 26. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα πασσάλου λάμβαν'.

130. ἐγκρούειν (κρούω), *to beat in*. The words are to be taken in the following order: ὁ δὲ ἐγκρούσας αὐτῷ παττάλους εἰς τὸν τοίχον, ἐξήλλετο, ὥσπερ εἰ κολοῖδς. Br.

<sup>b</sup> The corresponding Latin word *cancelli*, is still seen in our own words, *chancery*, *chancellor*.



καταπετάσαντες ἐν κύκλῳ φυλάττομεν.  
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,  
 ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τῷδ' Βδελυκλέων,

132. καταπετάζω—καταπετανύω—καταπετάννυμι—to cover. Xen. Cyr. 8, 3, 12. ἵπποι καταπεπταμένοι φοινίκισι, ἱματίοις. Plut. Thes. 25. ὅσον ἂν τόπον ἐπίσχη καταπετασθὲν τὸ τῆς νεῶς ἰστίον.

134. To make a former play of Aristophanes thoroughly intelligible, it was necessary to enter into the history of two parties, which divided Athens on the subject of her external relations; to have clear views of the present play, the reader must have constantly before his eyes two other parties—equally fierce and ardent—which shook Athens to her very centre on the subject of her internal regulations, and which under the respective names of Philocleon and Bdelycleon, are here exhibited as the representatives of the two; or in other words, as the partizans and opponents of the ruling demagogue of the day. What was the *real* nature of the difference between the two, the name of the intermediate party will pretty well explain; but the *ostensible* one turns upon a matter of finance and a pecuniary arrangement in regard to the Athenian courts of justice, which will require a little previous explanation. Of all the problems, which ancient writers on legislation had to solve, few appear to have given them more trouble than the inquiry, whether the administration of judicial functions should be a stipendiary or gratuitous duty. After all the forms of government which Aristotle had examined, and all the treatises he had read with a view to this subject, he could make up his mind only as to the necessity of a payment, but not as to its amount. Solon came to no such half-conclusions. Pure and disinterested in his purposes, and with a deep reverence and intense love for law in itself, Solon judged of others' feelings by his own: accordingly, while by a series of regulations, which will be explained in future notes, he left the final administration of justice to the great body of the people, he wisely decided, that the exercise of those functions should be attended with no other reward than the inward satisfaction of discharging them. And what followed? That litigation itself was comparatively rare, that few but the rich and those who had their time exclusively in their own hands, attended the courts of law for the purpose of deciding suits, and consequently that the germ of evil, which lay at the bottom of all his institutions, remained for some time undiscovered. But the administration of Pericles gradually brought it into full day. From an early period an instinctive feeling seems to have prevailed, that this extraordinary man (for such undoubtedly he was) was destined to be the master of the Athenian democracy. The old people, who remembered the Pisistratid family, and traced the resemblance be-

c See among other places Polit. lib. IV. cc. 6. 13. 15. 16. VI. 2. 5.

tween his features and theirs, saw a *tyranny* written as it were in his very face; and this careful observer knew too well what might be the results of such suspicions, not to be most guarded in all his movements. But as the pseudo-possessor of our own Cornish mines was told by a competent <sup>d</sup>authority, that so sure as his groom was a more cunning animal than his horse, so surely would the one be ridden by the other, so Pericles knew well that to seat himself on the back of the wild and turbulent animal, to which the genius of Plato delighted to resemble his countrymen, was a work only of time and means: the time he was contented to abide; the means he set about with equal cleverness and discretion. While the guilt of his Pisistratid countenance was cautiously shrouded at home, (for the careful statesman rarely appeared abroad, and never but upon extraordinary occasions,) his creatures were diligently at work, removing every impediment, which the small remains of aristocracy might yet be able to throw in his way, while his sagacious eye had discovered the quarter in which the fears of democracy might be least excited, and itself finally laid prostrate at his feet. How would the soul of the great legislator of Athens have been stung at the bare suggestion, that this was to be effected by feeing the hand of Justice herself, and making the attendance in her courts no longer gratuitous! But the fee was tendered and accepted: and the effect produced almost instantaneous. The courts, comparatively neglected and inert before, now began rapidly to fill and multiply: the deity-ship of Dicasticism expanded its wings, and under the fostering hands of his immediate successor Cleon, a pinch here and a squeeze there, the pillage of this man and the plunder of that, soon gave experimentally to know, that the new divinity was not one to be fed on mere unsubstantial vapour and smoke. Dismay and terror naturally seized the rich: idleness, insolence and dissoluteness took possession of the poor. But what cared the base leaders of the populace, who now knew their strong hold, for this? Provided the judicial monster were duly fed in the dicasteria, they knew that their own power was safe in the ecclesia: and the moral wreck of a great and naturally noble people, compared with their own foul repletions and those of their adherents and dependents, what Cleon of the day ever dreamed of putting the two in competition! To trace the court of Heliæa is now to trace the course of democracy itself, and a painful but instructive picture of grasping despotism does it afford! From the fine of a drachm to total confiscation of property—from loss of limb to loss of life—from punishment by the stocks to that by hemlock or the rope—nothing was too small or too large, not to come within its hold. Here flowed the broad flood of Athenian judicature, to which all other jurisdictions—the various and multiplied courts of the first Instance—the itinerant justices—the courts of arbitration, and in a great degree that of the senate of 500, and even the ecclesia itself, were but contribu-

<sup>d</sup> See Vicar of Wakefield.

ἔχων τρόπους φρναγμοσεμνάκους τινάς.

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tory rivulets, destined finally to swell the great Heliastic stream. As to the aristocratic courts of former days, the rising strength of democracy had already thrown them into premature decrepitude and decay. The Areopagus was little better than a noble ruin: the four other criminal courts, which had formerly shared its grandeur, now partook of more than its degradation: they were in fact mere objects of contempt. Even the nine civil courts appeared but as humble attendants on the Heliaea, which towered aloft in its gigantic pride, gazed at by what should have been its peers in silent astonishment! and gaze they often well might; for to the members of this court might in some sort be ascribed the terms which Rabelais applies to one of the law-courts of his own day, "Here reigned the *Sixth Essence*; by the means of which they gripe all, devour all, imprison all, waste all, ruin all; and all this because they dare do it; their authority being sovereign and irrefragable<sup>e</sup>." Such is a faint view of that Heliaea, which the reader must have constantly before his eyes, if he wishes to do justice to the author of the play before us; a drama surely to be held among the most precious relics, which antiquity has bequeathed to us, though the commentators, from not understanding its general drift and object, have failed to bestow on it that attention, which it so richly deserved.

135. φρναγμοσέμνακους (φρύαγμα, σεμνός). The poet forms his compound out of φρύαγμα, the vehement snorting, leaping, and violent bearing of a horse or wild animal, and σεμνός, a word expressive of the highest dignity. The poet, by the tones and pauses of his actor, would convey, I think, the following sense to his auditors—"manners, which to *you* will perhaps appear haughty and insolent, but in which *I* see the dignified carriage of a gentleman." If the reader prefer taking σεμνός in the sense of *proud* (Monk's Hippol. v. 92.) rather than *dignified*, the compound must be considered as a stage-deference to the prejudices of the audience, and a wish not to let them too soon see the author's drift—but the former explanation seems more consistent with the general manliness of Aristophanes.

<sup>e</sup> The satire of Rabelais is applied to the members of the "great chamber," and the "chambre ardent," to whose iniquities and abuses he applies a chemical term, implying that they could not be exceeded. The passage is worth transcribing at more length than is done in the text. "Parmy eulx regne la sixte essence, moyennant laquelle ils grippent tout, devorent tout et conchient tout, ils bruslent, escartellent, decapitent, meurdriissent, emprisonnent, ruinent et minent tout sans discretion de bien et de mal. Car parmy eux vice est vertus appellé; meschanceté est bonté surnommee: trahison ha nom de féaulté: larcin est dict liberalité: pillerie est leur devise. . . et le tout font avecques souveraine et irrefragable autorité. . . Et si jamais peste au monde, famine, ou guerre, voraiges, cateclismes, conflagrations, malheurs adviennent, . . attribuez le tout à la ruine indicible, incroyable et inestimable meschanceté, laquelle est continuellement forgee et exercée en l'officine de ces chats fourrez." Rabelais, tom. VII. 378. (Variorum ed. 1823.) Even with this picture of the *Sixth Essence* before him, Aristophanes would have been justified in claiming the *Quintessence* for his own Heliaea.



ΒΔ. ὦ Ξανθία καὶ Σωσία, καθεύδετε ;

ΞΑ. οἶμοι. ΣΩ. τί ἔστι ; ΞΑ. Βδελυκλέων ἀνίσταται.

ΒΔ. οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος ;

ὁ γὰρ πατήρ ἐς τὸν ἱπνὸν εἰσελήλυθεν

καὶ μυσπολεῖ τι καταδεδυκώς. ἀλλ' ἄθρει,

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κατὰ τῆς πνέλου τὸ τρῆμ' ὅπως μὴ 'κδύσεται

σὺν δὲ τῇ θύρᾳ πρόσκεισο. ΣΩ. ταῦτ', ὦ δέσποτα.

The following Sotadic verses will serve to illustrate a word, not of very common occurrence.

εἰ καὶ βασιλεὺς πέφυκας, ὡς θνητὸς ἄκουσον.  
 ἂν μακρὰ πτύης, φλεγματίῳ κρατῇ περισσῶ.  
 ἂν εὐματῆς, ταῦτα πρὸ τοῦ προβάτιον εἶχεν.  
 ἂν χρυσοφορῆς, τοῦτο τύχης ἐστὶν ἔπαρμα.  
 ἂν πλούσιος ᾖς, τοῦτο χρόνου ἄδηλος ἰσχύς.  
 ἂν δ' ἀλαζονῆς, τοῦτ' ἀνοίας ἐστὶ φρύαγμα.  
 ἂν δὲ σωφρονῆς, τοῦτο θεῶν δῶρον ὑπάρχει.  
 ἢ σωφροσύνη πάρεστιν, ἂν μετρῆς σεαυτόν.

Brunck Gnom. Poet. 200.

136. Bdelycleon speaks from his sleeping room in the upper floor.

137. Sosias wakes up, confused and alarmed.

138. ἄτερος, i. e. ὁ ἄτερος. See Brunck in Lysist. 441. and add from the Proœmia ascribed to Demosthenes. πλὴν γὰρ ὀλίγων ἴσως, ἵνα μὴ πάντας εἴπω, οὐδεὶς αὐτῶν ἄτερος θατέρῳ λουδορεῖται, ἵνα βέλτιόν τι τῶν ὑμετέρων γίγνηται· πολλοῦ γε καὶ δεῖ· ἀλλ' ἵνα, ἂ τὸν δεῖνά φασι ποιοῦντα ἂν δέῃ δεινότατ' ἀνθρώπων ποιεῖν, ταῦτ' αὐτὸς μετὰ πλείονος ἡσυχίας διαπράττηται. 1459, 7.

139. The word ἱπνὸς bears three meanings in the writings of Aristophanes. *A kitchen*. Infr. 847. ὁ κύων παράξας εἰς τὸν ἱπνόν. *A lanthorn*. Pac. 839. ἀπὸ δείπνου τινὲς | τῶν πλουσίων οὔτοι βαδίζουσ' ἀστέρων, | ἱπνοὺς ἔχοντες, ἐν δὲ τοῖς ἱπνοῖσι πῦρ. Pl. 815. ὁ δ' ἱπνὸς γέγον' ἡμῖν ἐξαπίνης ἐλεφάντινος. Here, the oven for heating the bath-rooms and warming the water.

140. μυσπολεῖν (μῦς, πολέω). To run round like a mouse; not without allusion to that celebration of mysteries implied in the word μυστιπολεῦειν. Pass.

141. κατὰ, *through*. Thes. 402. κατὰ τὴν οἰκίαν πλανωμένη. 783. ἐπείγετε πάσας καθ' ὁδοῦς. Herodot. VIII. 137. ἦν γὰρ κατὰ τὴν καπνοδόκην ἐς τὸν οἶκον ἐσέχων ὁ ἥλιος.

Ib. πῦλον, Attic. πῦλος, Hom. Epic. (πλύνω), *basin for the bath*. Lucian. IV. 272. ἀντὶ μέντοι τοῦ ὕδατος, ἐν ταῖς πνέλοις δρύσος θερμὴ ἐστίν.

142. τῇ θύρᾳ πρόσκεισο, *lean against the door with all your might*.

Ib. δέσποτα. *The slave makes a sign of the most profound submission*. Eurip. Hippol. 87. ἀναξ (θεοὺς γὰρ δεσπότας καλεῖν χρῶν). In oriental countries, where kings and gods were upon a nearer foot-

ΒΔ. ἀναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ ;  
οὗτος, τίς εἶ σύ ; ΦΙ. καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΔ. καπνός ; φέρ' ἴδω ξύλου τίνος σύ. ΦΙ. συκίνου.

ΒΔ. νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν. 146

ing, the term is often applied to the former. Xen. *Cyrop.* V. 296. καὶ ὁ Γωβρύας εἶπεν, Εἰσὶ μὲν, ὧ δέσποτα, καὶ πολλαὶ ὁδοί. VII. 383. ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, χαίρει, ὧ δέσποτα, ἔφη. Id. —. οὐδὲνα ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Ib. ταῦτα sc. ὑπάρξει, or, ταῦτα χρῆ ποιεῖν.

143. κάπνη = καπνοδόχη, chimney. Herodot. IV. 103. Πολεμίους δὲ ἄνδρας, τοὺς ἂν χειρώσωνται, ποιεῦσι (Tauri sc.) τάδε ἀποταμῶν ἔκαστος κεφαλὴν, ἀποφέρεται ἐς τὰ οἰκία' ἔπειτα ἐπὶ ξύλου μεγάλου ἀναπείρας ἰστᾶ ὑπὲρ τῆς οἰκῆς ὑπερέχουσιν πολλὸν, μάλιστα δὲ ὑπὲρ τῆς καπνοδόκης. Ib. The head of Philocleon here appears above the chimney.

145. καπνός (κάπῳ, to breathe: more particularly of that breath, which takes place between the separation of body and soul. II. V. 698. Od. V. 468. κακῶς κεκαφηότα θυμόν.) The occasional dissimilarity between the text and the notes in this work will perhaps begin to remind its reader of the singular artist, who had the power of making the opposite or corresponding muscles act differently from each other; the one side of his face being merry and laughing; the other grave, and only not in tears. (Brewster's *Natural Magic*, p. 175.) But the motto prefixed to these volumes announced the manner in which this work would be conducted, and the contract must be kept.

Παύσασθε νοῦν ἔχοντες· οὐδὲν γὰρ πλεόν  
ἀνθρώπινος νοῦς ἐστίν, ἀλλὰ τὸ τῆς Τύχης,  
f τοῦτ' ἐστὶ τὸ πνεῦμα θείον, εἶτε νοῦς.  
τοῦτ' ἐστὶ τὸ κυβερνῶν ἅπαντα καὶ στρέφον,  
καὶ σῶζον· ἡ πρόνοια δ' ἡ θνητῇ καπνός,  
καὶ φλόγαφος· πείσθητε κοῦ μέμψεσθέ με·  
πάνθ' ὅσα νοοῦμεν, ἢ λέγομεν, ἢ πράττομεν,  
τύχῃ ὅστιν. ἡμεῖς δ' ἐσμέν ἐπιγεγραμμένοι.

Bentl. emend. in Menand. p. 62. Dobree's *Advers.* II. p. 278.

Ib. σύκινος, from the fig-tree. Besides the physical propriety of the expression, there is no doubt a latent allusion to the σκκοφάντης of the day. For a similar reason, the clog at which in a following part of the drama, (v. 907.) the dog-defendant is assessed, is to be made of the fig-tree's wood, κλωὸς σύκινος. Hence also the expression of the Συκοφάντης himself, Pl. 945. εἰάν δὲ σίζυγον λάβω τινα | καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεόν | ἐγὼ ποιήσω τήμερον δοῦναι δίκην.

146. δριμύτατος. For proofs of the particular sharpness and pungency of the smoke produced from the wood of the fig-tree, commentators refer to Aristotle in his *Problems*, to Plutarch in his

f So in Clerc. Bentley has not corrected the verse, most probably thinking it spurious.

ἀτὰρ οὐκ \* ἑρρήσεις γε, ποῦ 'σθ' ἡ τηλία ;  
 δούοι πάλιν· φέρ' ἐπαναθῶ σοι καὶ ξύλον.  
 ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.  
 ἀτὰρ ἄθλιός γ' εἶμ' ὥς ἕτερος οὐδεὶς ἀνὴρ,  
 ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.  
 ΣΩ. \* \* τὴν θύραν ὥθει· πῖεζέ νυν σφόδρα  
 εἰ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.  
 καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ·

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Symposiacs, and also to Theophrastus. From the connection between this smoke and tears, we may perhaps trace the application of an epithet in our author's Pax. 255. Πολ. κλαύσει μακρά. | ἔστηκας ἀργός; οὔτοσί σοι κόνδυλος (*strikes him*). Τρυγ. ὡς δριμύς. For forensic and other applications of the word see *infr.* v. 280. and also Blomfield in Agam. p. 305. It was a smoking with wood of this kind, I presume, which gave rise to the scenes detailed in Demosthenes' speech against Conon, 1257, 16. See also Kruse, II. 49.

147. τηλία, *cover to the chimney*. 148. The cover is put on the chimney (ἐπανατίθεται), and Philocleon driven back.

151. νυνὶ—κεκλήσομαι, Br. but νυνὶ κεκλήσομαι, as Reisig observes, (109) is not Attic. On the futures κληθήσομαι and κεκλήσομαι, see Porson's Med. 929. with professor Scholefield's annotation.

1b. Κᾰπνίου. So Σταμνίου, Ran. 22. Στρούθιος, Av. 1077. and numerous other places, where an imaginary δῆμος grows out of the circumstances. νυνὶ Καπνίου, Br. Of this hereafter.

152. τὴν θύραν ὥθει, *push against the door*. Cf. *infr.* v. 199. Sossias, who is on the way to join his brother-slave, addresses these words to him at a distance: the address evidently implying, that Philocleon was making a violent effort from within to force the door open. Brunck and Bekker, to fill up the metre of the verse, read παῖ, τὴν θύραν ὥθει: but neither the Ravenna nor the Venetian MS. justifies the insertion of the word. For a similar reason v. 147. has been left incomplete.

153. εἰ κἀνδρικῶς. Eq. 379. σκεψόμεσθ' εἰ κἀνδρικῶς. Thes. 656. ξυζωσαμένους εἰ κἀνδρείως. So Plat. Cratyl. §. 122. σκοπεῖσθαι οὖν χρὴ ἀνδρείως τε καὶ εἰ. Charm. §. 18. εἰπέ εἰ καὶ ἀνδρείως, et alibi.

154. The text, both here and a little further on, brings us among the locksmiths of Athens, who have left a problem or two to solve, which in truth it is no easy matter to do. A door is to be fastened, and for this purpose we have the following data: κατακλείς, a sort of lock or key-lock (Pass.), μοχλός, a bar, βάλανος, an iron peg or bolt; to which may be added βαλανοδόκη, an orifice for containing the bolt, into which orifice the bolt sank so deep, that a bolt-hook (βαλανάγρα) was necessary for bringing it up again; the said hook having among the Athenians one tooth, among the Lacedæmonians three. From these given quantities, the mathematical



φύλατθ' ὅπως μὴ τὴν βάλανον—ἐκτρώζεται. 155

ΦΙ. τί δράσετ'; οὐκ ἐκφρήσετ', ὦ μιαιώτατοι,  
δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΔ. σὺ δὲ τοῦτο βαρέως ἂν φέροις; ΦΙ. ὁ γὰρ θεὸς  
μαντενομένῳ μοῦχρησεν ἐν Δελφοῖς ποτὲ,  
ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε. 160

ΒΔ. Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙ. ἴθ', ἀντιβολῶ σ', ἐκφρες με, μὴ διαρραγῶ.

student will investigate how the door was effectually secured. Since the above was written, the editor has found an explanation of the difficulty, (whether satisfactory or not, he leaves to others to say,) in the pages of the learned and diligent translator of Thucydides, (Bloomfield, I. 283.) to which the reader is referred.

155. βάλανον, in its primary sense, an *acorn*; the bolt in question being fashioned like an acorn, the word ἐκτρώζεται is playfully applied to it.

157. Dracontides, an obnoxious criminal of the day, whose name was better known to the audience than it is to us. Is he the person alluded to in Plut. Pericl. c. 32.?

158. *And why must you be so disturbed at this?*

159. μαντενομένῳ, consulting the oracle. Herodot. I. 46. μαντήϊα, ἐς τὰ ἀπέπεμψε μαντευσόμενος Κροῖσος. VI. 76. Κλεομένει γὰρ μαντενομένῳ ἐν Δελφοῖσι ἐχρήσθη Ἄργος αἰρήσειν. IX. 33. Τισαμένῳ γὰρ μαντενομένῳ ἐν Δελφοῖσι περὶ γόνου, ἀνείλε ἡ Πυθία. Plat. Apol. 21, a. εἰς Δελφοὺς ἔλθων ἐτόλμησε τοῦτο μαντεύσασθαι.

Ib. μοῦχρησεν, i. e. μοι ἐχρησεν. Od. VIII. 79. ὃς γὰρ οἱ χρεῖων (*oraculum reddens*) μὴθήσατο Φοῖβος Ἀπόλλων | Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ἰπέρβη λαῖνον οὐδὸν | χρησόμενος (*oraculum petiturus*). Pind. Pyth. 4, 10. χρῆσεν ἱέρεια. Ol. 2, 72. ἐν δὲ Πυθῶνι χρῆσθ' ἐν παλαίφατον τέλεσαν. Cum dat. Theog. 805. χρήσας ἱερεῖα. Pind. Ol. 7, 170. σάφα δαεῖς, ἅτε οἱ πατέρων ὄρθαι φρένες ἐξ ἀγαθῶν ἔχραον (i. e. παραινοῦσι, *monent*). Herodot. I. 55. ἡ δὲ Πυθία οἱ χρᾶ τάδε. 62. χρησμολόγος ἀνὴρ, ὃς οἱ προσιῶν χρᾶ ἐν ἐξαμέτρῳ τόνω, τάδε λέγων. et sæpius. On the crasis see Blomf. Choeph. p. 13.

160. ἀποσκληῖναι, *to be dried up*. Il. XXIII. 191. μὴ πρὶν μένος ἡέλιου | σκῆλη ἀμφὶ περὶ χροά ἵνεσιν, ἥδ' ἐ μελεσσιν. Fut. σκλησῶμαι. Aor. 2. ἔσκλην. Opt. σκλαῖν. Inf. σκληῖναι.

161. ἀποτρόπαιε. Zur Abwendung des Unheils, das durch Vorzeichen angedeutet wurde, rief man vor Allem den Vorsteher der Mantik, Apollon, an; doch wurden auch andere Götter als hilfreich dazu angesehen; in Sikyon gab es einen Tempel der Abwendender Götter, ἀποτρόπαιο δαίμονες. Wenn die Sache so wichtig genommen wurde, fehlte es natürlich auch nicht an Opfern (προστροπαί). Wachs. 4. 280.

162. ἔκφερέ με. Br. Bek. ἔκφρει. Hotib. *let me out*.

ΒΔ. μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙ. διατρώξομαι τοῖνυν ὁδᾶξ τὸ δίκτυον.

ΒΔ. ἀλλ' οὐκ ἔχεις ὁδόντας. ΦΙ. οἴμοι δείλαιος· 165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος

ὅπως τάχιστ', ἥ—πινάκιον τιμητικόν.

Ib. διαρραγῶ. II. XII. 308. διὰ τε ῥήξασθαι ἐπάλξεις. Hence metaph. to burst with rage or other passion. Frequent in Aristophanes, and not uncommon in the great orator. Pl. 279. 892. Av. 2. 1257. Eccl. 803. διαρραγείης. Eq. 340. οἴμοι, διαρραγήσομαι. Dem. 232, 12. οὐδ' ἂν σὺ διαρραγῆς ψευδόμενος. 254, 18. κἂν διαρραγῶσί τινες τούτων. 1270, 7. ἀλλ' οὐκ ἐπιορκῶ, οὐδ' ἂν Κόνων διαρραγῇ.

163. οὐδέποτε γε. The appearance of a dactyl in the fifth place of a senarius, besides being a peculiarity of the comic stage, will be found attended with some practical results, which make it well worthy of attention; but the many important considerations connected with the present play oblige the editor to postpone the subject till a future opportunity.

165. δείλαιος. Some noble lines of Tyrtæus, and an extract from one of the Orphic hymns, on the subject of LAW, will serve to recall a metrical observation made above, relative to the diphthong αι.

Ἀθανάτων καλέω καὶ θνητῶν ἄγνων ἄνακτα,  
οὐράνιον ΝΟΜΟΝ, ἀστροθέτην, σφρηγίδα δικαίην  
πόντου τ' εἰναλίου καὶ γῆς, φύσεως τὸ βέβαιον  
ἄκλινες ἀστασίαστον ἀεὶ τηροῦντα νόμοισιν,  
οἷσιν ἄνωθε φέρων μέγαν οὐρανὸν αὐτὸς ὁδεύει,  
καὶ φθόνον οὐ δίκαιον ροίζου τρόπον αὐτὸς ἐλαύνει·  
ὅς καὶ θνητοῖσιν βιοτῆς τέλος ἐσθλὸν ἐγείρει.

Orphic Hymn 64.

ὦ νέοι, ἀλλὰ μάχεσθε παρ' ἀλλήλοισι μένοντες,  
μηδὲ φυγῆς αἰσχρᾶς ἄρχετε, μηδὲ φόβου.  
ἀλλὰ μέγαν ποιεῖτε καὶ ἄλκιμον ἐν φρεσὶ θυμὸν,  
μηδὲ φιλοψυχεῖτ' ἀνδράσι μαρναμένοι.  
τοὺς δὲ παλαιότερους, ὧν οὐκ ἔτι γούνατ' ἐλαφρά,  
μὴ καταλείποντες φεύγετε τοὺς γεραίους.

Tyrtæus, 15. Poet. Min. I. 433.

166. ξίφος. A sword is here brought, but not given to Philocleon till v. 536.

167. πινάκιον, a tablet. Before considering this diminutive, a few moments will not be misapplied in directing attention to the word from which it is derived. From πίναξ (πίνος, pinus, see Hemst. πλάξ, see. Buttm. in Gr. Gram. I. 74.), a plank or board (Od. XII. 67.), comes a wooden table of any kind, and more particularly such as was used for writing on, or casting up accounts. II. VI. 170.

γράφας ἐν πίνακι πυκτῷ θυμοφθόρα πολλά. Hence the πίναξ, covered with gypsum or chalk, gradually became a table for public notices of any <sup>f</sup>kind, as a register, a list, a specification, &c. Dem. 1055, 16. γράφας ἐν πίνακι ἅπαντας τοὺς συγγενεῖς τοὺς Ἀγνίου. 1091, 7. οἴουσ' ἦν εἰς τὸν Ὀτρυνέων πίνακα τὸν ἐκκλησιαστικὸν ἐγγράφειν αὐτὸν Ἐλευσίνιος ὦν. 1091, 15. ἐξελεγχθεὶς πρὸς τῷ πίνακι. The πινάκιον or tablet, being wanted for a mere temporary object, a covering of wax instead of gypsum was usually spread over it. The purpose for which it was required in the present instance will be better understood by the note following. A question however might reasonably be raised: did not the dicast use his πινάκιον rather for the purpose of taking notes of what passed, than as the means of giving his suffrage? That he did occasionally use it for the mere purpose of taking notes, might be inferred from what occurs *infra*. at vv. 543, 4. 571, 588. That the latter, however, was its general use, seems probable from the nature of its occurrence in a curious pleading of § Demosthenes. That pleading depends on a cause lying between two persons, who contend for the right of bearing the same name; and the object of the pleading is to shew the numerous inconveniences which must result from such a practice being established. Among other mischiefs which may arise, Mantitheus, to whom the name properly belonged, mentions one to Bæotus, who had assumed the name, to the following effect: τί δέ, ἂν ἄρα (δεῖ γὰρ ἅπανθ' ἡμᾶς ἐξετάσαι) ἄτερος ἡμῶν πείσας τὸν ἕτερον, εἰν λάχῃ, παραδοῦναι αὐτῷ τὴν ἄρχην οὕτω κληρῶται; τὸ δυοῖν πινάκιον τὸν ἐνὰ κληροῦσθαι τί ἄλλο ἐστίν; εἴτ' ἐφ' ᾧ θάνατον ζημίαν ὁ νόμος λέγει, τοῦθ' ἡμῖν ἀδεῶς ἐξέσται πράττειν; 998, 1. (The general meaning is thus expressed by Reiske, who, as Wachsmuth observes (III. 345.), has erroneously transferred the occurrence to a dicasterion instead of the ecclesia: "Fac casu quodam fortuito, evenire, ut nos duo, tu Bæote, et ego, Mantitheus, a sorte vocemur ad judicandum in eodem tribunali: fac porro inter nos convenisse in ejusmodi eventu, ut aut ego tibi testulam meam dem, aut tu mihi des tuam: possit sic fieri, ut unus idemque homo eadem in causa duo suffragia in cadum immittat. Atqui capitali pœna hoc sancitum est: et nequit alio, quam hoc, quem dixi, modo fieri, nam singulis iudiciis singulæ modo tabulæ dabantur." Demosth. cum Bæoto pro nomine.) For the opinions of Platner and Heffter on the subject, see the former, tom. I. p. 189.

Ib. *τιμητικόν*, of assessment. We are again among those jokes of the Old Comedy, which, like the frozen words of Munchausen's crew, require the soft breath of commentatorship to come over

<sup>f</sup> Lucian (IV. 14.) uses the diminutive for this purpose: πινάκιον γάρ τι ἐκρέματο ὑπὲρ τοῦ πυλῶνος, μεγάλοις γράμμασι λέγον, "τὴμερον οὐ συμφιλοσοφεῖν." See also the quotation from Alciphron, *sup.* v. 52.

§ So also in Plato, 6 Legg. 753, d. πινάκιον occurs as a tablet used for giving a suffrage . . . φέρειν δ' ἐπὶ τὸν τοῦ θεοῦ βωμὸν ἕκαστον εἰς πινάκιον γράψαντα τοῦτο νομα πατρίθεν καὶ φυλῆς καὶ δήμου ὑπόθεν ἂν δημοτεύηται, παρεγγράφειν δὲ καὶ τὸ αὐτοῦ κατὰ ταῦτά οὕτως ὄνομα. Where see Ast and Gesner ad Varr. de R. R. v. 3 18.



## ΒΔ. ἄνθρωπος οὗτος μέγα τι δρασεῖει κακόν.

them, before they can be thawed into life and animation. To understand the present pleasantry, it must be recollected that in Athens actions at law were divided into two kinds, *τιμητοὶ* (*assessable*), and *ἀτίμητοι* (*inassessable*). In the former the plaintiff laid his own assessment (*τίμημα*), and it remained for the court to establish, to mitigate, or add to this assessment. In the *ἀγῶνες ἀτίμητοι*, the law having previously settled and established what the punishment of the offence should be, the court had merely to find whether the offence had been committed: as to the punishment, its hands were completely tied. Hence the double or single voting of the Athenian courts, according to the nature of the suit. Was it one of a private nature, a claim to property, &c. or an offence, the punishment of which had been previously settled by the laws? The court found its verdict, and all the rest followed as a matter of course. Was it, on the contrary, an *assessable suit*? The cause having been heard, and the pleadings ended, the first vote of the dicasts was as to the guilt or innocence of the accused: the former being established, the accused was allowed to put in his own assessment (*ἀντιτίμημα*) in opposition to that of the plaintiff, and the dicasts proceeded to a second vote, determining whether the original assessment should be confirmed, a milder one substituted, or even an additional punishment (*προστίμημα*) be subjoined. Those who were for the severer punishment, whether death or fine, drew the *μακρὰν* or long line across their tablet; those who approved the milder assessment drew a short line. Hence a body of forensic phrases, with which the student will find it of use to make himself acquainted.

168. δρασεῖω, *design to do*. Ρας. 62. ὦ Ζεῦ, τί δρασεῖεις ποθ' ἡμῶν τὸν λεών;

§ One or two are here given. Dem. 978, 10. τὴν δίκην ἀτίμητον ὕφλειν αὐτῷ. 1276, 19. δίκας ἀτιμήτους φεύγω. Æsch. 84, 7. ὕλας δὲ τί τὰ δάκρυα; τίς ἡ κραυγὴ; τίς δ' ὁ τόνος τῆς φωνῆς; οὐχ ὁ μὲν τὴν γραφὴν φεύγων ἐστὶ Κτησιφῶν, ὁ δ' ἄγων οὐκ ἀτίμητος, σὺ δ' οὔτε περὶ τῆς οὐσίας οὔτε περὶ τοῦ σώματος οὔτε περὶ τῆς ἐπιτίμιας ἀγωνίζῃ; (*And after all, why these tears, these outcries, and this piteous tone of voice? Is not Ctesiphon the real defendant, and has not his punishment, if he fail to establish his innocence, been already settled by the law? What danger does Demosthenes run in his purse, his person, or his civil privileges?*) One more quotation, and that from the fountain-head of that great stream of oratory, which was afterwards to pour upon the delighted ears of his countrymen. The first speech of Demosthenes against Aphobus, his false guardian, nearly concludes with the following declaration: 834, 24. εἰν γὰρ ἀποφύγω με οὗτος, δὲ μὴ γένοιτο, τὴν ἐπωβελίαν ὀφλήσω μὲν ἐκατόν. καὶ τοῦτ' ἐμὲν, εἰν καταψηφίσσῃτε, τιμητὸν, κοῦκ ἐκ τῶν αὐτοῦ χρημάτων ἀλλ' ἐκ τῶν ἐμῶν ποιήσεται τὴν ἐκτίσιν· ἐμοὶ δ' ἀτίμητον τοῦτ' ἔστιν, ὥστ' οὐ μόνον ἔσομαι τῶν πατρῶων ἀπεστερημένος, ἀλλὰ καὶ προσητιμωμένος, εἰν μὴ νῦν ὑμεῖς μ' ἐλεήσητε. (*If to my infinite misfortune Aphobus should be acquitted, I shall have to pay according to the laws the sixth part of that at which I have laid my damages. If he should be condemned, it will rest with you to assess his penalty, and that penalty he will pay not out of his own property, but out of mine. Whereas my assessment is one which the court cannot alter, and provided I do not gain your compassion, I shall not only be deprived of my paternal inheritance, but incur the dishonour of having falsely accused my guardians.*)

ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι  
τὸν ὄνον ἄγων αὐτοῖσι τοῖς καθηλίοις. 170  
νουμηνία γάρ ἐστιν. ΒΔ. οὔκουν κὰν ἐγὼ  
αὐτὸν ἀποδοίμην δῆτ' ἄν; ΦΙ. οὐχ ὥσπερ γ' ἐγώ.  
ΒΔ. μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.  
ΞΑ. οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,  
ἵν' αὐτὸν ἐκπέμψειας. ΒΔ. ἀλλ' οὐκ ἔσπασεν 175  
ταύτη γ'. ἐγὼ γὰρ ἡσθόμην τεχνωμένου.  
ἀλλ' εἰσιὼν μοι τὸν ὄνον ἐξάγειν δοκῶ,

170. αὐτοῖσι τοῖς καθηλίοις. The construction has been explained at v. 119. <sup>h</sup> καθήλια, *panniers*, pack-saddle.

171. νουμηνία. Purchases on the day of a new moon seem to have been usual. Eq. 43. οὗτος τῇ προτέρᾳ νουμηνίᾳ | ἐπρίατο δοῦλον. Either great fairs were usually held at these periods, or some superstitious feeling was attached to purchases then made, as likely to prove more prosperous.

174. καθῆκεν. Dem. 858, 10. τοῦτον γὰρ τὸν λόγον καθῆκεν. Where Reiske translates: *clam, furtive emittere, et in aures audientium insinquare*. Its metaphorical meaning will be better understood from note v. 175.

Ib. εἰρωνικῶς, *in what a dissembling fashion*. The εἰρων or Athenian dissembler must be left for a future analysis. Din. 106, 21. ἔπειτ' εἰρωνεύεσθε πρὸς ὑμᾶς αὐτούς; *delude yourselves, play the hypocrite with yourselves; say one thing openly and mean another*.

175. ἔσπασε. This proverbial expression, applicable to a rope with a hook at the end of it (μήρῳθος), occurs more fully in Thes. 928. αὕτη μὲν ἡ μήρῳθος οὐδὲν ἔσπασεν, *the rope has drawn up no fish*. Bergler compares Eurip. Elect. 582. ἦν ἐκσπάσωμαι γ' ὃν μετέρχομαι βόλον. Synec. Epist. 129. ὡς δὲ οὐ προὔχῳρει ταύτῃ τὸ σπάσαι τι τῶν οὐ προσηκόντων, ἀλλ' ἦσαν οἱ νόμοι μεθ' ἡμῶν, ἑτέραν ἐτράπετο. On the poet Æschylus' fondness for imagery drawn from the piscatory art, see his very learned editor's Gloss. in Pers. p. 151.

177. ἐξάγειν δοκῶ. Hotibius, i. e. Böhre, compares Eccl. 170. (αὐτῇ

<sup>h</sup> The word is derived from καθήλιος, an ass of the largest kind, usually employed in carrying burthens, &c. Like the word καθήλια, it occurs but once in the writings of Aristophanes. Lysist. 289. Among the reproaches thrown out against Socrates was, ὄνους γὰρ καθηλίου λέγει καὶ χαλκίας τινὰς σκυτοτόμους, κ. τ. λ. from which it should seem that the ὄνος καθήλιος was not a subject for polite conversation. *He is for ever talking about big jackasses, braziers, cobblers, &c.* Compare Lucian, VI. 261. Xen. Cyrop. p. 403. In some verses of Lysippus, the καθήλιος occurs as an animal of a lower grade than the ὄνος.

εἰ μὴ τεθέασαι τὰς Ἀθήνας, στέλεχος εἶ.

εἰ δὲ τεθέασαι, μὴ τεθήρευσαι, ὄνος.

εἰ δ' εὐαρεστῶν ἀποτρέχεις, καθήλιος. Solan. in Luc. VI. 542.

ὅπως ἂν ὁ γέρων μῆδὲ παρακύψῃ πάλιν.  
 κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;  
 βάδιζε θᾶπτον. τί στένεις, εἰ μὴ φέρεις 180  
 Ὀδυσσέα τιν'; ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει  
 κάτω γε τουτονί τιν' ὑποδευκότα.  
 ΒΔ. ποῖον; φέρ' ἴδωμαι. ΞΑ. τουτονί. ΒΔ. τουτὶ τί ἦν;  
 τίς εἰ ποτ', ὦνθρωπ', ἐτέον; ΦΙ. Οὔτις νῆ Δία.  
 ΒΔ. Οὔτις σύ; ποδαπός; ΦΙ. Ἴθακος Ἀποδρασιππίδου.

γὰρ ὑμῶν ἕνεκά μοι λέξιν δοκῶ,) and translates, *volo educere*. Conz observes, that in the following passages, Pl. 837. οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὁρᾶν μ' ἔτι. Lysist. 179. θύειν δοκούσαις (under pretence of a sacrifice) καταλαβεῖν τὴν ἀκρόπολιν, the verb *δοκεῖν* has the sense of the French expression, *faire semblant*.

178. παρακύπτειν, hervor ducken, *to stoop forward*. Voss. Bdelycleon here enters the house, and brings the ass from the stall in the kitchen; the animal moving slowly and heavily.

180. Compare Od. IX. 431. 182. τουτονὶ . . τουτὶ, see Matthiæ, §. 150. 184. Οὔτις. The reader needs no information respecting this *negative* person. It will be sufficient to hand him over to M. Quetelet, to dispose of to the best advantage he can among those 209 *negative* women, who it is to be presumed are still lying upon the learned statistician's hand. See Quart. Rev. No. CV. p. 72.

185. Ἀποδρασιππίδου, (Elms.) *son of fleet Runaway*, (ἀποδρᾶσαι, ἵππος), ἀπὸ Δρασιππίδου. Br. Dindorf compares Ran. 1014. διαδρασιπολῖται. The humour is not of the highest order, but it is such as men of the greatest wit and powers of intellect, Lucian, Rabelais, and Ben Jonson, have not scrupled occasionally to adopt. Thus the former when put upon his trial, (Piscat. sive Revivisc.) and asked for his name, gives it as follows, in allusion to his own free, true, and clenching mode of reasoning: Παρρησιάδης, Ἀληθίω-νος τοῦ Ἑλεγκτικέους. In Rabelais, *Aedituus*, when enumerating the birds of the Ringing-island, describes the Clerg-hawks as follows: " Ils sont tous oiseaux de passage, et nous viennent de l'autre monde; part d'une contrée grande à merveilles, laquelle on nomme Joursanspain (*want of bread*); part d'une autre vers de Ponent, laquelle on nomme Trop-d-iceux (*too many of them*). Rab. V. 4. So again our own great scholar and comedian:

*Pap.* What sort of order of gypsies, I pray, sir?

*Pat.* A flagon-flekian,

Born first at Niglington,

Bred up at Filchington,

Boarded at Tappington,

Bedded at Wappington.

Jonson's Gipsies Metamorphosed.



ΒΔ. Οὔτις μὰ τὸν Δί' οὐ τι χαίρήσων γε σύ. 186

ὑφελκε θάπτον αὐτόν. ὦ μιαρώτατος,

ἴν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται

ὁμοιώτατος—κλητῆρος εἶναι πωλίῳ.

ΦΙ. εἰ μή μ' ἔασεθ' ἥσυχον, μαχούμεθα. 190

Similar instances may, I believe, be brought from the Spanish writer Quevedo; but enough has been already said on the subject.

186. οὐ τι, *not in any respect*. "To the instances adduced by Valekenauer may be added Aesch. Prom. 275. Theb. 38. 201. Soph. Philoct. 1331. Eurip. Phœn. 110. Alcest. 419. Suppl. 554." Review of Monk's Hippol. Quart. Rev. VIII. 224. The jingle between οὔτις and οὐτι will not escape the reader.

Ib. χαίρήσων γε σύ. Elms. χαῖρ. γ' ἔσει. Br. The formula has been explained in a former play. See Acharn. v. 508. 187. Philocleon, forced from under the ass's belly, where he has held the preceding dialogue, at v. 190. throws himself into a boxing attitude.

188. ἰνδάλλεται, *seems like, bears the resemblance of*. II. XVII. 213. ἰνδάλλετο δέ (Achilli) σφισι πᾶσι. Od. III. 246. ὥς τε μοι ἀθανάτοισι ἰνδάλλεται εἰσοράσθαι. Plato 2 Rep. 381, e. 12 Leg. 959, a.

189. κλητῆρος. The text plays on the word κλητῆρ or κλητῶρ (κάλεω), which signifies equally a *summons-witness* and a *packing-ass*. (Vesp. 1310. κλητῆρι . . εἰς ἀχυρῶνας ἀποδεδρακότι.) The poet's joke, such as it is, is easily dispatched, but the *summons-witness* occupies too important a part in the little drama of an Attic trial not to demand the fullest investigation. The first step of an Athenian plaintiff was to repair to the offending party, and give him notice that on such a day he was to appear before the magistrate, with whom lay the initiatory proceedings. Between the summons and the appearance before the magistrate, an interval of five days was usually allowed. (Wachsm. III. 325.) The summons was to be served in person; and the offending party might be cited from his house, but no forcible entrance into the house was allowed; the images of the household gods made *that* a sort of holy ground. (Platner, I. 115.) The citation (κλήσις, πρόσκλησις) was usually made in the presence of two witnesses, (Dem. 244, 4. 911, 14. 1017, 6. 1147, 3. 1251, 7.) though sometimes one only appears to have been present, (Vesp. 1407. 1416. Nub. 1220.) Persons absent from Athens, but accused of serious offences, were summoned by means of the state vessels, the Paralus and Salaminia; for the insular dependants of Athens, while she was mistress of the sea, there was a κλητῆρ νησιωτικός. Were this summons not properly served and attested, the suit was ἀπρόσκλητος, and the magistrate instantly refused to admit it. (οὐκ εἰσαγώγιμος δίκη.) For the proceedings which ensued in case of a forged summons (also δίκη ἀπρόσκλητος), the student is referred to Platner, tom. I. p. 117. An extract in the Appendix will afford a further opportunity of examining some of the phraseology connected with this proceeding. For the next

ΒΔ. περὶ τοῦ μαχεῖ νῶν δῆτα ; ΦΙ. περὶ ὄνου σκιᾶς.

ΒΔ. πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙ. ἐγὼ πονηρός ; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγης ὑπογάστριον—γέροντος ἡλιαστικοῦ.

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important step in the course of an Athenian suit, the reader is referred to v. 313.

191. περὶ ὄνου σκιᾶς. The old Grecian dispute and adage, whether the man who hired an ass, was entitled also to the shade which it cast, is well known to the readers of classic lore.

192. πόρρω τέχνης. Schol. ἀντὶ τοῦ, οὐκ ἀπὸ τέχνης τινὸς πονηρὸς εἶ, οὐδ' ἀπὸ μελέτης, ἀλλὰ φύσει· as Fl. Chr. translates it: *haud ab arte aut meditatione improbus es, sed natura*. Voss. translates much to the same effect: *Schlimm bist du ohn' Anleitung, und ein Verwegener. Thou art a knave without instruction, and an insolent fellow.* Another interpretation may be πόρρω τέχνης, *far advanced in artifice*. Apol. Soc. 38, c. ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου. Lysis. 204, b. οἶδα γὰρ ὅτι οὐ μόνον ἐρᾶς, ἀλλὰ καὶ πόρρω ἤδη εἰ πορευόμενος τοῦ ἔρωτος. Euthyd. 294, e. οὕτω πόρρω σοφίας ἦκει. Also Euthyp. 4, b. Gorg. 486, a. Cratyl. 410, e. Plut. Agis, 6. τῶν δὲ πρεσβυτέρων, ἅτε δὴ πόρρω διαφθορᾶς γεγονότων. Ib. Dem. 2. ὁψέ ποτε καὶ πόρρω τῆς ἡλικίας.

Ib. παράβολος. The word seems derivable from παραβάλλεσθαι, *to expose to danger*. Il. IX. 322. αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. Thucyd. 2. 44. Xen. Cyrop. 2. 109. Hence παράβολος, *bold, hardy*. *Thou art a bold villain, who hast no further artifice to learn.*

195. ὑπογάστριον, *the abdomen*, but of what? The word expected was κλητήρος, in its *asinine* sense: Philocleon humorously substitutes his own. That the abdomina of certain fish were reckoned great dainties among the ancients, we have abundant testimony in the loud praises of their poets (Athen. 7. 302.); but as to eating the abdomina of asses, “the thing is tramontane, and stumbles all belief.” If such meals, however, do really form part and parcel of democracy,—that they existed in democratic Athens, grave authors, it seems, will not allow us to doubt, (Pollux, 9. 48. Wachsmuth, 3. 84. Voss's notes to the “Wasps,”)—it becomes those who may be doers or sufferers by the introduction of such a form of government among ourselves, to look to it while there is time. Let any delicate waverer think of banqueting on the abdomen, or even a forequarter of one or two political asses, whom I could but will not name; and if his mind's balance yet tremble on Conservatism as a sin, let this idea come across him, and he will soon strike a balance, safe as far as himself is concerned, and most righteous as regards beef and mutton, veal and lamb. But more than enough of these modern allusions, which it would be in better taste perhaps to omit altogether.

ΒΔ. ὥθει τὸν ὄνον καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙ. ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.

ὥθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,  
καὶ τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλόν,

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Ib. — γέροντος ἡλιαστικοῦ. As Philocleon utters these words, he draws himself up with prodigious state; for whether we look to the substantive or the adjective, by which our dicast here characterises himself, it was one which could inspire no feeling but that of pride. If on any one word more than another in the Greek language, Solon wished to fix a stamp of eminence, it was on that of HELIAST, which in its large sense implied not so much a member of any one particular court of judicature, as an Attic citizen in the fullest and most extensive enjoyment of all his civil rights and privileges. *This* he was not, merely by becoming a member of the ecclesia. *That* assembly he was competent to enter, as soon as he had attained his majority, with immediate possession of its two most important functions; the right of proposing a decree (γράφειν), and that of speaking in the assembly (λέγειν ἐν τῷ δήμῳ). But it was not till he had attained the ripe age of thirty, that he could become a member of the Heliæa, (for which in many respects the ecclesia seemed in Solon's mind to be a sort of preparatory school,) and even *then* there were degrees of excellence and confidence, which required twenty or thirty years to elapse before the Heliast could attain them. Such was the ephetic office, that of public arbitrator, and most probably in some degree that of the 6,000 Heliasts, to whom the office of revising the laws, deciding upon the naturalization of an alien, &c. was confided. Our friend in the text had doubtless passed through all the grades of the service; and at his time of life, and with this weight of honours upon him, to be resembled in any shape or way to a mere summons-witness, and by a fopling like his son, who had not perhaps taken his first degree as an Heliast!—the thing was intolerable.

196. The ass is led back into the house, and at v. 198. Philocleon, after much resistance, is thrust into it also. 197. Bergler compares Eq. 255. ὦ γέροντες Ἠλιασταί, φράτορες τριωβόλου, — οὗς ἐγὼ βόσκω. 199. Speaks to Sosias.

200. μοχλόν. Our last animal food was not of the daintiest kind; let us make compensation by the delicacy of our intellectual table. (A wife, who has brought her husband a large dowry, thus addresses him:)

τὸ μὲν μέγιστον, οὐποτ' ἄνδρα χρὴ σοφὸν  
λίαν φυλάσσειν ἄλοχον ἐν μυχοῖς δόμων,  
ἐρᾷ γὰρ ὕψις τῆς θύραθεν ἡδονῆς,  
ἐν δ' ἀφθόνοισι τοῖσδ' ἀναστροφώμενη,



καὶ τῇ δοκῷ προσθεὶς τὸν ὄλμον τὸν μέγαν  
ἀνύσας τι προσκύλιέ γ'. ΣΩ. οἴμοι δεΐλαιος·

πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον;

ΞΑ. ἴσως ἄνωθεν μὺς ἐνέβαλέ σοί ποθεν.

ΣΩ. μὺς; οὐ μὰ Δι', ἀλλ' ὑποδνόμενός τις οὔτοσὶ 205  
ὑπὸ τῶν κεραμίδων—ἡλιαστῆς ὀροφίας.

ΞΑ. οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·

βλέπουσά τ' εἰς πᾶν, καὶ παροῦσα πανταχοῦ,  
τὴν ὄψιν ἐμπλήσας· ἀπήλλακται κακῶν,  
τό τ' ἄρσεν αἰεὶ τοῦ κεκρυμμένου λίχνον.  
ὅστις δὲ μόχλοις καὶ διὰ σφραγισμάτων  
σώξει δάμαρτα (τάνδρ' ἡ δὲ δοκοῦν σοφόν)  
μάταιός ἐστι καὶ φρονῶν οὐδὲν φρονεῖ.  
ἥτις γὰρ ἡμῶν καρδίαν θύραζ' ἔχει,  
θᾶσσον μὲν οἰστοῦ καὶ πτεροῦ χωρίζεται,  
λάθοι δ' ἂν Ἄργου τὰς πυκνοφθάλμους κόρας,  
καὶ πρὸς κακοῖσι τοῦτο δὴ μέγας γέλως,  
ἀνὴρ τ' ἀχρεῖος, χῆ γύνη διοίχεται.

Frag. Men. pp. 235. 87.

201. δοκός, a piece of square timber; more particularly such as lies across the top of a house, and supports the roof. Ib. ὄλμος, a mortar, or trough, whether of wood, stone, or metal.

202. ἀνύσας τι (*nimbly now*) προσκύλιε γ'. Here Bekker, and Dindorf, and all the preceding editors, agree in placing a full stop; but does not this destroy the humour of the passage? Bdelycleon has already accumulated materials till he has made a little Pelion upon Ossa before the door; but the violent resistance made from within requires that assurance be made doubly sure. Bdelycleon is proceeding therefore to some other item to be rolled up, when a little clod of earth falling upon the head of Sosias, interrupts the speaker, and gives a new turn to the dialogue. For Dobree's interpretation of the passage, see his *Advers.* II. p. 196. The manner in which participles were frequently accumulated in a Greek sentence, without any connecting particle, will be fully illustrated hereafter.

203. βῶλιον (βῶλος, βάλλω), *little clod of earth*. For an illustration of the word, see the lively scene in Xenophon's *Cyrop.* b. 2. p. 111.

205. ὑποδνόμενος . . . ὑπό. Cf. Dem. 609, 15. Ib. οὔτοσὶ, *there he is*.

206. κεραμίς, κέραμοι (κεράννυμι, or ἔρα, *terra*,) *a tile*.

Ib. ὀροφίας, that which is under the roof, as a mouse, or a snake. Translate, "something between Heliast and snake—a compound of both."

207. Philocleon's windings and evolutions have at last brought him on the roof of the house: hence the slave's exclamation.

ἐκπτήσεται. ποῦ ποῦ ὅτι μοι τὸ δίκτυον;  
 σοῦ σοῦ, πάλιν σοῦ. ΒΔ. νῆ Δί' ἣ μοι κρείττον ἦν  
 τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός. 210  
 ΣΩ. ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,  
 κούκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,  
 τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον—στίλῃν;

209. σοῦ, σοῦ. Speaks as to a bird—shu! shu! *quick! hasten!* imperative of σοῦμαι. See Blomf. Gloss. in Sept. c. Theb. 103. Philocleon is *netted*, and again consigned to the house.

210. τηρεῖν, *to keep an eye upon, to guard*. Infr. 1356. (Br.) τὸ γὰρ ὕδιον τηρεῖ με. Ran. 1515. σὺ δὲ τὸν θᾶκον | τὸν ἐμὸν παράδος Σοφοκλεῖ τηρεῖν. Pac. 146. ἐκείνο τηρεῖ, μὴ σφαλεῖς καταρρυῆς | ἐντεῦθεν.

Ib. Σκιώνην. See Thucyd. IV. 120. 121. 130. 133. The cruel treatment of the people of Scione by the Athenians (5. 32.), formed one of the most painful occurrences of the Peloponnesian war.

Ib. κρείττον—ἀντί. Soph. Antig. 182. καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας | φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. Trach. 577. ὥστε μήτιν' εἰσιδῶν | στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλεόν. Eurip. Suppl. 419. ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους | κρείσσω δίδωσι, (where, however, as Matthiæ observes, κρείσσω may stand by itself).

211. σεσοβήκαμεν. Applied to driving away birds, flies, &c. Av. 34. οὐ σοβοῦντος οὐδενός | ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν. So in comp. Eq. 60. βυρσίην ἔχων | δειπνοῦντος ἔστως ἀποσοβέι τοὺς ῥήτορας. Impers. Av. 1033. 1258. οὐκ ἀποσοβήσεις; οὐ ταχέως;

212. διαδὺς. Infr. 369. κούκ ἔστιν ὁπῆς οὐδ' εἰ σέρφω διαδύναι. 395. μῶν ὁ γέρων ὅδε πῇ διαδύεται. Applied metaphorically to those who wished to escape the onerous state-duties laid upon the wealthier classes at Athens. Dem. 1045, 25. ἀποκρύπτεσθαι καὶ διαδύεσθαι (*to wish to steal away, to give the slip*), καὶ πάντα ποιεῖν, ἐξ ὧν μὴ λειτουργήσεις. Lysias, 162, 33. τοῖς διαδνομένοις τὰς λειτουργίας.

213. τί οὐκ ἀπεκοιμήθημεν; This use of the aorist after τί οὖν and τί οὐ is common in the Greek writers. Lysist. 181. τί δῆτα ταῦτ' οὐχ ὡς τάχιστα . . ξυνωμόσαμεν; (though, as Stalbaum and Elmsley (Heracl. p. 123.) observe at v. 1103. of the same play, the present tense is used, τί οὐ καλοῦμεν δῆτα τὴν Λυσιστράτην;) Æsch. Prom. 746. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας. Soph. Œd. Tyr. 1002. τί δῆτ' ἔγωγ' οὐ τοῦδε τοῦ φόβου σ', ἀναξ, | ἐπέειπερ εὖνους ἦλθον, ἐξελευσάμεν. Eurip. Heracl. 805. τί τήνδε γαῖαν οὐκ εἰάσαμεν . . . Plato Phileb. 54, b. τί οὖν οὐκ αὐτὸς ἀπεκρίνωσαντῶ, ὃ Σώκρατες; Protag. 310, a. τί οὖν οὐ διηγίσω ἡμῖν τὴν ξυνουσίαν; 317, d. τί οὖν . . οὐ καὶ Πρόδικον καὶ Ἰππίαν ἐκαλέσαμεν; Add Gorg. 503, b. Sophist. 251, e. Menex. 236, c. Xenoph. Cyrop. II. 1. 4, where Weiske observes, that this kind of interrogation expresses a certain alacrity of mind, and eagerness

ΒΔ. ἀλλ', ὦ πονήρ', ἤξουσιν ὀλίγον ὕστερον

οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ

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τὸν πατέρα. ΣΩ. τί λέγεις; ἀλλὰ νῦν ὄρθρος βαθύς.

ΒΔ. νῆ τὸν Δί', ὀψέ τάρ' ἀνестήκασι νῦν.

for knowledge, which in Latin is expressed by *quin tu mihi—recenses?*

Ib. ἀπεκοιμήθην. Porson (ap. Eurip. Orest. 581.) objects to this verb as signifying, *to cease to sleep*, or *sleep apart*; and proposes from Photius' Lexicon to substitute “τί οὐ κατεκοιμήθην.” The great critic—though strengthening his opinion by a happy quotation from Eupolis—(Plutarch's Cimon, c. 15.) seems here to be nodding himself: (that his nods were of the Homeric cast—rare, and with long intervals between, it would be superfluous to add). He has not sufficiently attended to the *military* language so studiously put into the mouth of our two slaves, and more particularly as regarded their night-watch. To the example given by Dobree, (Herodot. VIII. 76. οἱ μὲν δὴ ταῦτα τῆς νυκτὸς, οὐδὲν ἀποκοιμηθέντες, παρατρέοντο,) add three more which occur nearly within the compass of as many pages in Xenophon's Cyropæd. (Hutchinson's edit.) 125. 127, 8.

Ib. ὅσον—ὅσον—στίλην. Sosias pauses between the first and second ὅσον, and then unexpectedly adds στίλην, *a drop*. Ran. 779. ὁ δῆμος ἀνεβόα . . . εὐράνιον γ' ὅσον, *as much as, or, as it were to the very heavens*.

ἐγὼ τὸν ἀγρὸν ἱατρὸν ἐλελήθειν ἔχων

τρέφει γὰρ οὗτος ὥσπερ ἀρρωστοῦντά με,

σιτάρια μικρὰ προσφέρων, οἶνουθ' <sup>x</sup> ὅσον

ὀσμὴν. <sup>y</sup> Λαχάνων ἄγει τι· καὶ νῆ τὸν Δία,

τὰ πετραῖα ταῦτ' ὀψάρια, κάππαριν, θύμον,

ἀσπάραγον αὐτὰ ταῦτα· καὶ δέδοικα μὴ

λίαν ἀπισχναίνων με ποιήσῃ νεκρόν. Philem. Fr. p. 348.

216. ὄρθρος (ὄρνυμι, ὄρθαι, ὄρθος), the time when the sun rises, and man and beast stand up from their lair. Pass. οἱ δὲ ἀρχαῖοι ὄρθρον καὶ ὄρθρεῦσθαι, τὸ πρὸ ἀρχομένης ἡμέρας, ἐν ᾧ ἔτι λύχνῳ δύναται τις χρῆσθαι. Phrynichus, p. 120. In exact conformity with this definition, we shall presently see the Chorus arrive, lanthorn in hand, the morning not being yet sufficiently advanced to do without one.

Ib. βαθύς. As ὄρθρος implies the dawn, “ubi nox abiit, nec tamen orta dies,” (Ovid. Amor. I. 5, 6.); so ὄρθρος βαθύς, the earliest part of that dawn. Plato in Protag. 310, a. τῆς παρελθούσης νυκτὸς

<sup>x</sup> “Eleganter dixit, οἶνου ὅσον ὀσμὴν, vini non amplius odorem: et eadem constructione ut Aristoph. in Vesp. 213, et Callimachus, Epig. 49. οὐδ' ὅσον ἀττάραγόν σε δεδολίκαμεν.” Bentley.

<sup>y</sup> λαχάνων τ' αἰεί τι. Dobree.



ὥς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεὶ,  
 λύχνους ἔχοντες καὶ μινυρίζοντες μέλη  
 ἀρχαιομελησιδωνοφνιχήρατα, 220  
 οἷς ἐκκαλοῦνται τοῦτον. ΣΩ. οὐκοῦν, ἦν δέη,  
 ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.  
 ΒΔ. ἀλλ', ὦ πονηρὲ, τὸ γένος ἦν τις ὀργίσῃ  
 τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾷ.  
 ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὁσφύος 225

ταυτησι, ἔτι βαθέος ὄρθρου. Critone, 43, a. Σω. τί τηνικάδε ἀφίξει, ὦ Κρίτων; ἢ οὐ πρῶ ἔτι ἐστίν; Κρ. πάνν μὲν οὖν. Σω. πηνίκα μάλιστα; Κρ. ὄρθρος βαθύς. *Why have you come at this time, Crito? Is it not early? Crit. Very early. Soc. What time, pray? Crit. The earliest dawn.*

218. ἀπὸ μέσων νυκτῶν, *at the very beginning of midnight.* Xen. Anab. 6, 1, 23. οἱ μὲν Θράκες εἰθὺς ἀφ' ἑσπέρας ὄχοντο ἀπύοντες. Hell. 6, 4, 25. Cyrop. 5, 280. ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν.

219. μινυρίζειν. Av. 1414. ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται. Eccl. 880. μινυρομένη τι πρὸς ἑμαυτὴν μέλος. Il. V. 889. μήτι μοι, . . . παρεξόμενος μινύριζε. Od. IV. 719. περὶ δὲ δμῳαὶ μινύριζον πάσαι. Æsch. Ag. 15. ὅταν δ' αἰεῖδειν ἢ μινύρεσθαι δοκῶ, (where see Blomf. in Gloss.)

220. (ἀρχαῖος, μέλος, Σίδων, Φρύνιχος, ἐρατὸς), *some sweet old song from the Phænissæ of Phrynichus.* The low, gentle, moaning tone (μινυρίζειν) in which the Chorus are represented as delivering themselves of these ditties, harmonizes well with the time at which they are performed.

222. βαλλήσομεν. Of the same form of Attic futures are κατακλινήσομαι (Eq. 98.) παῖσσετε (Lysist. 459.) τυπτήσεις (Pl. 20.) &c.

223. ὀργίξῃ. Bergler compares infr. 422. ἦνικ' ἂν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν. Add Lysist. 475. ἐὰν μή τις ὥσπερ σφηκιῶν βλίττη με κἀρεθίξῃ.

224. σφηκιᾷ. The poet is preparing his audience for the manner, in which the Chorus of his piece are subsequently to make their appearance.

225. κέντρον ἔχουσι. Is the germ of our poet's Wasps to be found in the following verses of Euripides?

τρέις γὰρ πολιτῶν μερίδες· οἱ μὲν ὄλβιοι  
 ἀνωφελεῖς τε πλειόνων τ' ἐρῶσ' αἰεὶ  
 οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίον,  
 δεινοὶ, νέμοντες τῷ φθόνῳ πλείον μέρος,  
 ἐς τοὺς ἔχοντας κέντρ' ἀφιάσιν κακὰ,  
 γλώσσαις πονηρῶν προστατῶν φηλούμενοι  
 τριῶν δὲ μοιρῶν ἢ ἂν μέσῳ σώξει πόλεις,  
 κόσμον φυλάσσουσ' ὄντιν' ἂν τάξῃ πόλεις.

Supplic. 238—245.

ὀξύτατον, ᾧ κεντοῦσι, καὶ κεκραγότες  
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.

ΣΩ. μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,  
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟ. χώρει, πρόβαιν' ἐρρωμένως. ὦ Κωμία, βραδύνεις; 230

227. βάλλουσιν. The expression seems elliptical, as in the well-known phrase, βάλλ' (i. e. *σεαυτὸν*) εἰς κόρακας.

229. διασκεδῶ, ᾧς, &c. Attic fut. for διασκεδάσω, Herodot. VIII. 68. οὐ γὰρ οἰοί τε πολλὸν χρόνον τοι ἀντέχειν οἱ Ἕλληνες, ἀλλὰ σφεαυ διασκεδᾷς. lb. Bdelycleon and Xanthias here enter the house. Sosias, 'full of the god,' falls into a sound sleep; but the occasional movement of his lips shews that certain reminiscences are still at work.

230. Four and twenty persons here come upon the stage, preceded by a boy bearing a lanthorn. It is the CHORUS of the piece. A mask made to resemble a wasp's head and mouth—a waist contracted into the narrowest possible point, and a sheath, from which a sting could be emitted, sheathed, erected, or lowered at will, apprise the spectators what their dramatic character is to be. Two questions may here probably occur to the reader: 'Did this species of Chorus originate with Aristophanes?' and if not, 'On what train of ideas had an exhibition, so strange to us, become familiar to his spectators?' From the scanty remains of the Old Comedy it is impossible to speak with much decision on the first subject: a fragment of Eupolis (Gaisf. Hephæst. p. 277.) shews that the practice was not unknown to *him*: but it is also known, that the contemporaries of Aristophanes, and Eupolis more particularly, were not only keen observers, but also close imitators of the novelties which the former was introducing on the stage. (Clouds, 553.) The progress, however, of Greek civilization would lead us to infer, that an animal-chorus had long been familiar to the stage; and the tracing of the process by which the present drama was formed, (and the workings of the author's brain can here be almost as distinctly traced, as if that brain had been anatomically laid open to us,) will not only explain how his Wasp-chorus assumed its form, but may also serve to justify his editor in pursuing the train of illustrations, with which his opening pages are crowded. Having determined to bring the law-courts of his country upon the stage, the course of the poet's subject soon brought him upon those deep reverential feelings towards demons, gods, and heroes, in which all extraordinary workings of a Greek mind soon embodied themselves;—and with a member of the dicasteria who were these? —CECROPS, the originator of all laws among the Athenians, and the hero LYCUS, who, from causes now unknown, was by common consent, the president over their administration. The first the poet found figured as a man with a serpent's feet; the second

μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἱμᾶς κύνεις·

he found as a human body with a wolf's head. (What was the symbolical meaning of these appearances will be explained hereafter.) (See notes, vv. 407. 456.) To what would such appearances naturally lead a thoughtful mind? Unquestionably to the shores, where all such ideas originated, and from which, either in the shape of myth, or pictorial representation, Cecrops brought them to the shores of Athens. The myth had been early seized upon, and modified as *epic* poetry required; but the ludicrous pictorial symbol—the Ibis-headed Hermes, and steer-horned Isis—the female figures, themselves with frogs' heads, and their sandals with those of jackals—the swine-Typhon with a woman's breasts, and a trunk compounded of man, lion, and dog. (Creuz. I. 322, &c. &c.) Greek comedy must surely have soon made her prey of *these*, and found them sources of constant mirth. That the *Wasp* had early become a symbol of acrimony and irritation among the Greeks, may be inferred from the numbers of them found upon the sepulchre of Archilochus. (Creuz. I. 107.)—Need more be said for the origin of a <sup>2</sup> Wasp-chorus? But further—even in her mirth, Athens, it should seem, did not care to own too openly her obligations to <sup>a</sup> Egypt for early instruction and knowledge; and how was this to be met? The poet acts with his usual dexterity. The Attic metropolis swarmed with Phrygian slaves: the modes of thinking prevalent in Egypt were in many cases those of Phrygia also: hence the slaves of Bdelycleon are all (infr. v. 451.) apparently made to come from that country, and language put into their mouths, which, while it clearly shewed where the author's own thoughts were straying, delicately avoided giving unnecessary offence.

Ib. *Κωμία*. Different persons of the troop are separately addressed; the name of their borough, as Conthyla, Phlya, &c. being sometimes added.

231. πρὸ τοῦ, i. e. πρὸ τούτου, *before this*. This formula will be more fully illustrated hereafter.

<sup>2</sup> The opposite emblem to the *Wasp* was obviously the *Bee*, which in its symbolical character, has still possession of the Royal Mantle of France. How early and widely this symbol entered into the old mythologies, the reader will learn from Creuzer, (4. c. 8. §. 5, 6.) For modern times,—its half-way house may be taken in the tomb of the French king Childeric I., which on being opened in 1653, was found to contain among other specimens of antiquity, the well-known steer's-head with a picture of the sun upon it, and more than 300 gold bees.

<sup>a</sup> Dies gehört zu den so streitigen Fragen über den URSPRUNG DER ATTISCHEN CULTUR, wobei die nationale Eitelkeit bald eine starke Parthei von solchen bildete, die dem Auslande durchaus nichts zu verdanken haben wollte, weder den Ägyptiern noch den Thraciern, und diesen am allerwenigsten, die ja späterhin für durchaus roh und unwissend galten. Creuzer, 4. 341. Out of this feeling, I think it not improbable, arose what has generally been considered an old Pelasgic rite, the custom of wearing golden *cicadae* in the hair among the Athenians. The Egyptians were in the habit of wearing their favourite symbol *the chafer* in this manner, (Creuzer, I. 491.) and Attic pride would soon set up a rival to the head-dress thus introduced by Cecrops and his followers.



νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.  
 ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,  
 Εὐεργίδης ἄρ' ἐστὶ πού 'νταῦθ', ἢ Χάβης ὁ Φλυεύς ;  
 πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστὶν, ἀππαπαῖ παπαιᾶξ, 235  
 ἥβης ἐκείνης, ἥνικ' ἐν Βυζαντίῳ ξυνήμην

Ib. *imās*, the strong leash in which dogs are held, before they are slipped for their prey. Xen. de Venat. 6. 1. κυνῶν δὲ κόσμος δέραια, ἱμάντες, στελμονίαι. Pollux : τὸ δὲ περιδέραιον ἐξήπται στενοῦ ἱμάντος, ὃς κατὰ τὸν κύναχον ἐξηγγύλῳται· καὶ ἀπὸ τούτου ἄγεται ἡ κυών.

232. κρείττων σου βαδίζειν, *pedibus melior te*. Br.

235. ἀππαπαῖ, *woe is me!* Æsch. Ag. 1083. εἰ, εἰ, παπαῖ, παπαῖ, τί τόδε φαίνεται; Pers. 1032. Χο. παπαῖ, παπαῖ. Ξε. καὶ πλέον ἢ παπαῖ μὲν οὖν. (cf. Blomf. in Gloss.) Soph. Philoct. 745. ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, ἀπαππαπαῖ, παπαππαπαππαπαπαπαῖ. It is to be hoped that the satire of the Wasps drove such exclamations in future from the tragic stage.

236. ἥβης ἐκείνης. Cf. Eurip. Ion. 472 to 478.

Ib. Βυζαντίῳ. Byzantium! Constantinople! What historic recollections are not already connected with these names, and what spirit of prophecy can divine half the mighty events that may yet have to be coupled with them! But *our* concern with Byzantium lies in a narrower compass. The extraordinary advantages of position which this place possessed, did not escape the observation of the eastern invaders of Greece. The Persian commanders accordingly made it (Mitford, II. 327.) their principal place of arms, and the key of communication between their Asiatic and European dominions. One of the first proceedings after the glorious events of Marathon, Platæa, and Mycæ, was to attack the Persian garrison in this important post, which after sustaining a siege of some length capitulated. In those wild dreams of universal empire, which afterwards possessed Athens itself, it seems remarkable that Byzantium never presented itself to her mind, as the place on which her throne should be erected. A little more time would perhaps have done so : but alas! the conduct of her wretched demagogues soon made it a matter of struggle, that the yoke should not be on her own neck, instead of being placed on that of others. Byzantium accordingly remained what it had first been to Athens, a mere object of trade and commerce. And in this point of view it did indeed deserve the closest attention of her <sup>b</sup> statesmen.

Ib. φρουροῦντ'. Cf. Thucyd. I. 94. If the accounts given by Theopompus and Damon are correct, the garrison-duty at Byzantium could not in later days have been of the severest kind. The

<sup>b</sup> How attentively it had been so observed by one of the greatest of them, see among other passages, Dem. 304, 16. 307, 10. 15. 326, 17. 445, 3. On the origin, trade, constitution, and financial difficulties of Byzantium, the student will find abundant information in Boeckh and Müller.

φρουροῦντ' ἐγὼ τε καὶ σύ· κᾶτα περιπατοῦντε νύκτωρ  
 τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,  
 κᾶθ' ἤψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.  
 ἀλλ' ἐγκονῶμεν, ὦνδρες, ὥς ἔσται Λάχῃτι νυνί 240

constitution of this place had been at first monarchical, then aristocratical, and finally it settled into a democracy. "On account of the duration of this latter form of government," says Müller, (Dorians, II. 177.) "and the habit of passing their time in the marketplace and the harbour, which the people had contracted from the situation of the town, a great dissoluteness of manners existed; and this was also transferred to the neighbouring city of Chalcedon, which had adopted the Byzantine democracy, and, together with its ancient constitution, had lost the temperance and regularity, for which it had been distinguished." "So addicted were they to the pleasures of the table," according to the historian Damon, "that the citizens took up their regular abode in the numerous public houses of the city, and let their houses with their wives to strangers. The sound of the flute put them immediately into a merry movement; but they fled from that of a trumpet: and a general had no other means of keeping them on the ramparts during a close siege, than by causing the public-houses and cook-shops to be removed thither." The state of its government may be judged from the reply of a Byzantine demagogue, who being asked what the law enjoined, replied, "Whatever I please." (Müller, II. 419.) For some strange scenes among the Athenians themselves when upon garrison-duty, see the fifty-fourth speech of Demosthenes.

238. ὄλμον, *a mortar in which herbs were pounded.*

239. ἤψαμεν. Br. Ran. 508. ἤψε κατερικτῶν χύτρας. Herodot. I. 119. τὰ μὲν ὥπτησε, τὰ δὲ ἔψησε τῶν κρέων. Ib. κόρκορος, a wild herb, and of a sorry kind, say the lexicographers. The wild asparagus about Constantinople is, I understand, a most delicious food; and why these marauders should have taken so much pains to regale themselves on an inferior article, when much better was at hand, does not seem very intelligible.

240. ἔσται Λάχῃτι νυνί. Denn es gilt den Laches jezo. Voss. *It is Laches's concern.* A more satisfactory translation may, I think, be made by supplying λόγος. *There will presently be a reckoning for Laches.* Lysias, 127, 5. οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας ὁ λόγος. Isoc. 402, b. ὥστε μὴ περὶ τοῦτ' εἶναι Νικίαν, ὅπως συκο-

\* The very learned editor of the Greek Orators (Oxford edit.) incloses these last two words between brackets, and on the credit of his MSS. C. X. seems to prefer their omission; but as half the difficulties of the Greek language lie in elliptical expressions, which from some source or other can be frequently filled up, I am inclined to retain them.

σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.  
 χθὲς οὖν Κλέων ὁ κηδεμὼν ἡμῖν ἐφέϊτ' ἐν ὥρᾳ  
 ἦκειν ἔχοντας—ἡμερῶν ὀργὴν τριῶν—πονηρὰν

φάντων κ. τ. λ. The reader may, if he prefers it, supply with the Scholiast the word δίκη, or τιμωρία.

Ib. Λάχητι. An account of the services of this officer in the Sicilian expedition will be found in Thucyd. III. 86. 90. 103. 115. His name also occurs, VI. 6. 75.

241. σίμβλος, *a hive*. Hes. Theog. 594. 598. ἐν σίμβλοισι κατρεφέεσσι μέλισσαι' hence metaph. a heap, a treasure: as in Latin *favissæ*, i. e. *thesaurus*. Passow.

242. κηδεμὼν (κηδέω). Din. 103, 4. ἔστιν οὖν ὃ τι πεποιήκατε τούτων ὑμεῖς οἱ φάσκοντες τοῦ δήμου κήδεσθαι κ. τ. λ.

Ib. ἐν ὥρᾳ. Od. XVII. 176. οὐ μὲν γάρ τι χερίον ἐν ὥρῃ δειπνον ἐλέσθαι.

243. ἡμερῶν . . . τριῶν. The following spirited incident in the life of Phocion, will recall to the reader's mind a note in a former play (Ach. 183.) relative to this subject. The Athenians, it seems, were meditating an expedition against the Bæotians, in which they were strenuously resisted by this virtuous statesman. ἐπεὶ δ' ὅρῳν οὐκ ἀνέντας, ἀλλὰ βοῶντας, ἐκέλευε τὸν κήρυκα ἀνειπεῖν, Ἀθηναίων τοὺς ἄχρῃς ἐξήκοντα ἔτων ἀφ' ἧβης, πέντε ἡμερῶν σιτία λαβόντας, εὐθύς ἀκολουθεῖν ἀπὸ τῆς ἐκκλησίας' θορύβου δὲ πολλοῦ γενομένου, καὶ τῶν πρεσβυτέρων βοῶντων καὶ ἀναπηδώντων "οὐδὲν (ἔφη) δεινόν." ἐγὼ γὰρ ὁ στρατηγὸς ὁδοηκοστὸν ἔχων ἔτος ἔσομαι μεθ' ὑμῶν." καὶ τότε μὲν οὕτως κατέπαυεν αὐτοὺς καὶ μετέβαλε. Plut. in Phoc. 24.

Ib. ὀργήν. If one requisite more than another is demanded of a person filling the sacred office of a judge, it is the absence of such feelings as anger and resentment. And with this as a matter of *theory*, the ancient orators were of course not unacquainted. Dem. 318, 19. οὔτε γὰρ τὴν ὀργὴν οὔτε τὴν ἔχθραν οὔτ' ἄλλο οὐδὲν τῶν τοιούτων τὸν καλὸν ἀγαθὸν πολίτην δεῖ τοὺς ὑπὲρ τῶν κοινῶν εἰσεληλυθότας δικαστὰς ἀξιοῦν αὐτῷ βεβαιοῦν, οὐδ' ὑπὲρ τούτων εἰς ὑμᾶς εἰσιέναι, ἀλλὰ μάλιστα μὲν μὴ ἔχειν ταῦτ' ἐν τῇ φύσει, εἰ δ' ἄρ' ἀνάγκη, πράως καὶ μετρίως διακείμεν' ἔχειν. To have expected however that such correct views of jurisprudence should have been predominant in tribunals constituted like those of Athens, is to expect more than human nature is calculated to furnish; and accordingly in opposition to the almost solitary instance of right feeling just quoted, proofs almost innumerable might be adduced from the ancient orators, to shew how much the contrary spirit prevailed. The subject, however, can only be so far pursued here, as to justify the view of the dicastic character, taken by Aristophanes, in which anger and resentment are certainly predominant features. The following references will serve to shew how habitually the *anger* of the dicasts is spoken of, instead of their *judgments*, in the legal decisions to which they came. Dem. 676.



ἐπ' αὐτὸν, ὡς κολωμένους ὦν ἠδίκησεν. ἀλλὰ  
σπεύδωμεν, ὦνδρες ἥλικες, πρὶν ἡμέραν γενέσθαι. 245

19. καὶ γὰρ ἐκρίνεθ' ὑμεῖς καὶ ἀπεχειροτονεῖτε καὶ ὀργίζεσθε. 412, 5. ὑμῶν δ' ἕκαστος οὔτε τὸν εὖ ποιῶντα τὴν πύλιν αὐτὸν εὖ ποιεῖν ἡγείται οὔτε τὸν κακῶς κακῶς, ἀλλ' ἕτερα ἔστιν ἑκάστῳ προφυγαιότερα, ἐφ' ὧν παράγεσθε πολλάκις, ἔλεος, φθόνος, ὀργή, χαρίσασθαι τῷ δεηθέντι, ἀλλὰ μυρία. 1300, 6. ἐνθυμούμενοι ὅτι πάντων οἰκτρότατον πάθος ἡμῖν ἂν συμβαίη τοῖς ἠδικημένοις, εἰ τῶν ἢ λαμβανόντων δίκην ὄντες ἂν δικαίως μεθ' ὑμῶν ἐν τοῖς διδοῦσι γενοίμεθα καὶ συναδικηθῶμεν διὰ τὴν τοῦ πρῆγματος ὀργὴν. Add 729, 3—14. 737, 20. 765, 15—20. Aesch. 82, 14. τὸ τρίτον ὕβωρ ἐγχείται τῇ τιμῇ καὶ τῷ μεγέθει τῆς ὀργῆς τῆς ἱμετέρας. And from whom most did the stimulants to angry feelings proceed? Aesch. 28. 11. ἀλλ' οἶμαι Δημοσθένους οὐ χαίρει δικαίοις λόγοις, οἷδ' οὕτω παρεσκεύασται, ἀλλὰ τὴν ἱμετέραν ὀργὴν ἐκκαλέσασθαι βούλεται κ. τ. λ. See also Lysias, 94. 23. The provocations to judicial fury were not always of the loftiest description:—when graver matter of excitement was wanting, pleaders did not scruple to refer to a defendant's physiognomy, his dialect, his tone of voice, and even his gait, for setting the bench, or rather benches against him; the defendant of course making humble apologies for these aberrations of nature. Dem. 1124, 24. ἐγὼ δ' ὧς ἄνδρες Ἀθηναῖοι, τῆς μὲν ὕψους τῇ φύσει καὶ τῷ ταχέως βαδίζειν καὶ λαλεῖν μέγα οὐ τῶν εὐτυχῶς πεφυκότων ἐμάντων κρίνω κ. τ. λ. Id. 982, 19. ἀλλὰ μὴν περὶ γε τοῦ ἐμοῦ βαδίσματος ἢ τῆς διαλέκτου . . . ἐγὼ οὐχὶ λελθὼ ἐμάντων, οὐδ' ἔα γινώσκω οὐ τῶν εὖ πεφυκότων κατὰ ταῦτα ὧν ἀνθρώπων, οἷδὲ τῶν λυσιτελοῦντων ἑαυτοῖς κ. τ. λ. The results of these dispositions and tendencies may be summed up from a passage in the orator Antiphon, without wearying the reader by other references. (Dem. 743, 22. 1230, 22. Lysias, 107, 1. 152, 25. 182, 3. Lucian, t. iii. p. 126.) Antiph. 137, 31. ἐκεῖνοι μὲν ἅπαντες ἀπέθανον ὀργῇ μᾶλλον ἢ γνώμῃ, πλὴν ἐνός, τὸ δὲ πρᾶγμα ὕστερον καταφανὲς ἐγένετο . . . μὴ οὖν ὕστερον τοῦτο γινώτε, ἀναίτιόν με ὄντα ἀπολέσαντες, ἀλλὰ πρότερον γ' εὖ βουλευσάσθε καὶ μὴ μετ' ὀργῆς καὶ διαβολῆς, ὡς τούτων οἷκ ἂν γένοιτο ἕτεροι πονηρότεροι σύμβουλοι· οὐ γὰρ ἔστιν ὅτι ὀργιζόμενος ἄνθρωπος ἂν γινώῃ· αὐτὸ γὰρ ὧς βουλευέται, τὴν γνώμην διαφθείρει τοῦ ἀνθρώπου.

244. κολωμένους. Pors. Buttman, in Gr. Gr. p. 403. κολάζω fut. κολάσομαι, and seldom κολάσω. κολῶμαι fut. midd. as if from κολῶ. part. κολώμενος. Of κολᾶ, Eq. 456, it will be time to speak, when the passage comes before us. κολουμένους, Br.

d The defendant, drawing a distinction between what a genuine citizen, and one who had forced himself into the rights of citizenship, implies, "If we should be among those who suffer punishment in our own person, instead of taking our seat among yourselves, as we are entitled to do, and inflicting punishment on others."

e i. e. I am aware that I am a man who has not received from nature those exterior qualities, which are so advantageous in society.

χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντα διασκοπῶμεν,  
μή που λαθὼν τις ἐμποδὼν ἡμᾶς κακὸν τι δράσῃ.

246. πάντα διασκοπῶμεν. Though a promise was made at the beginning of this play, that Euripides should not be bantered to excess, this did not imply that he was to be spared entirely. The play in fact abounds with allusions to his peculiar phraseology. The cautious mode in which Polynices enters in the Phœnissæ of that poet—(ὦν οὐνεκ' ὅμμα πανταχῇ διοιστέον | κἀκέισε καὶ τὸ δεῦρο, μὴ δόλος τις ᾗ) is very probably the origin of the mode, in which the present Chorus make their entrance on the stage, and the basis of several other expressions in the satirical comedian. *Av.* 1196. ἄθρει δὲ πᾶς κύκλῳ σκοπῶν. *Thesm.* 958. ἐπισκοπεῖν δὲ | πανταχῇ κυκλοῦσαν ὅμμα χρὴ Χοροῦ κατάστασιν. See *Reisig.* p. 276.

247. There is a tone half comic, half plaintive, about this opening Chorus, which irresistibly gains the attention. Into the compass of a few lines are thrown most of the prominent features of advanced age—its references to by-gone days—its fond reminiscences of youthful frolics; and in reverse, the caution and fears, which steal upon that time of life. One by one its early partners in life have dropped away, but still all is not extinct: one mighty passion still survives, and the love of gold imparts some portion of that vigour, which was once derived from higher sources. Of the propriety of the selection of the Chorus, in regard to Cleon, it is unnecessary to speak. The dramatic contrast is not less judiciously managed. Old, feeble, and with no attractions of costume about it, the Chorus stands in high relief to the poet's Bdelycleon, who treads the stage in all the freshness and vigour of youth, and doubtless with every ornament of external appearance, which wealth and rank could give. The following version will assist the student in gaining the original.

*Chorus.*

Cheerily, cheerily, Comias friend; say whence this hesitation?  
Thou wert not wont to shew delay and dull procrastination:  
But stiff and strong as leathern thong, at march and step thou'dst tug hard,  
While now with ease Charinades might pass thee as a sluggard.  
Say, Strymodorus, best of men, a jury's pride and glory,  
Are all our crew in sight and view—Euergides the hoary,  
And Chabes hard, of Phlya's ward the ornament and story?  
They're near—they're here—remains most dear—(so few the more's the pity)—  
Of all that corps in days of yore who pressed Byzantium's city.  
There you and I kept watch and ward—tried comrades, ne'er asunder—  
Our prime delight to prowl at night for petty prize and plunder.  
Did we lay hand on vase or pan, on baker's dish or platter,  
We chopp'd and drest a frugal feast—wild herbs, or some such matter.  
Then haste—dispatch, sweet comrades mine—this day sees Laches' trial;  
The man hath thriv'd and cash hath hiv'd, past counting or denial.  
Cleon our prop and stay did lay upon us strict injunction,  
That morn should see our troop equipt for high judicial function.  
And charges grave he further gave, that we bore front ferocious—  
A three days' stock of wrath laid in—to meet these crimes atrocious.

ΠΑ. τὸν πηλὸν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι.

ΧΟ. κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχνον πρόβυσον.

ΠΑ. οὐκ, ἀλλὰ τρῶδί μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟ. τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,

καὶ ταῦτα τοῦλαιόν σπανίζοντας, ὠνόητε ;

οὐ γὰρ δάκνει σ', ὅταν δέη τίμιον πρίασθαι.

ΠΑ. εἰ νῆ Δί' αὖθις κονδύλοις νουθετήσθε' ἡμᾶς,  
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί· 255

κᾶπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς

τὸν πηλὸν ὥσπερ ἄτταγᾶς τυρβάσεις βαδίζων.

ΧΟ. ἦ μὴν ἐγὼ σοῦ χατέρους μείζονας κολάζω.

ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι·

Onward then, friends, whose age with mine an equal course is making,

'Tis fit we wend to our journey's end, ere yet the day be breaking.

Nor as we go forget to throw the lamp's bright blaze around us ;

A covert foe may work us woe, or ambush'd troop surround us.

Mitchell's *Aristoph.* v. ii. p. 194.

248. The species of verse which follows in the next twenty-five lines is that which Hephæstion calls the fourteen syllable verse of Euripides, (p. 94.) It is an aysnartete, consisting of a dimeter iambic, succeeded by a dim. troch. brachycatal. Atilius Fortunatianus gives the following Latin example.

*Turdis edacibus dolos | comparas amice.*

250. τρῶδι, i. e. *his finger*. δοκῶ προβύσειν, *my wish, or purpose, is to push forwards* : viz. for the sake of trimming. The boy here receives a cuff from his father.

252. σπανίζοντας, *deficient in quantity*. Thucyd. IV. 5. ἐσπάνιζον (*they were without*) τροφῆς τοῖς πολλοῖς. Ib. ὠνόητε, i. e. ὦ ἀνόητε.

254. κονδύλοις. Æsch. 84, 22. καὶ κατεκονδύλισται, ὥστε αὐτὸν οἶμαι τὰ τῶν κονδύλων ἵχνη τῶν Μειδίου ἔχειν ἔτι φανερά· ὁ γὰρ ἄνθρωπος οὐ κεφαλὴν ἀλλὰ πρόσσodon κέκτηται.

Ib. εἰ νουθετήσθε' ἄπιμεν. For abundant proofs of εἶμι, and its various compounds bearing a *future* signification, see Kidd's Dawes, p. 129. To the examples given of εἶμι by the learned editor, add Vesp. 1250. ὅπως δ' ἐπὶ δείπνον εἰς Φιλοκτήμονος ἵμεν. Dem. 655, 22. οὐκ ἐπ' ἐκείνους ἵμεν, καὶ δι' ἐκείνων ἀσθενῇ ποιεῖν αὐτὸν ζητήσομεν ;

257. τυρβάσεις, *stir up, or knead*. Soph. Fr. 720. (Dind.) πάντα τυρβάξει κακά. Metaph. Pac. 1008. τυρβάζεσθαι | Μορχῷ, Τελέᾳ.

259. βόρβορος, *mud in its solid, πηλός, mud in its liquid state* : the one, however, is frequently used for the other. Lucian, I. 18. οὐ δ' ἀναίνομαι πηλοπλάθος ἀκούειν, εἰ καὶ φαυλότερος ἐμοὶ ὁ πηλός, οἷος ἐκ



κούκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον 260  
 ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιήσαι.  
 ἔπεισι γοῦν τοῖσιν λύχνοις οὐτοῖς μύκητες·  
 φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑέτον μάλιστα.  
 δεῖται δὲ καὶ τῶν καρπίμων ἅττα μὴ ᾔστι πρῶα  
 ὕδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς. 265

τριόδου, βόρβορος τις παρὰ μικρόν. Eq. 865. ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν. Ran. 145. 273. Dem. 1259, 11. ὑποσκελίσαντες καὶ ῥάξαντες εἰς τὸν βόρβορον. Lucian, 5. 195. metaph. ὄλοιο . . . τοσοῦτον βόρβορον συνερανίσας, κατήντησάς μου.

260. ἡμερῶν τεττάρων, (supply διὰ, or ἐντός, after an interval, or within four days.) Ach. 782. (Br.) πέντ' ἐτών. For examples from other authors, see Elmsley's *Oedipus Coloneus*, p. 136.

Ib. τὸ πλείστον, *at the utmost*. Br. \* Conz prefers joining it as an adjective with ὕδωρ. Elmsley renders it like Brunck, *quatriveau ad summum*. Acharn. v. 782.

261. ὕδωρ, *rain*. Il. XVI. 385. ὅτε . . χέει ὕδωρ Ζεύς. Herodot. VIII. 12. ἐγένετο δὲ ὕδωρ τε ἄπλετον διὰ πάσης τῆς νυκτός. 13. χειμῶν τε καὶ τὸ ὕδωρ ἐπεγένετο. Dem. 1272, ult. ὕδατα πολλάκις ἐγένετο. 1379, 1. Nub. 1280. ὕειν ὕδωρ. Herodot. I. 87. ὕσαι ὕδατι. ὕδωρ ποιεῖν, *to send rain*. Theophrast. περὶ ἀδολεσχίας. καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ πλείον, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι.

Ib. ἀναγκαίως ἔχει. Eurip. Hel. 1399. ἀναγκαίως ἔχει τὰ πρῶτα λέκτρα . . τιμᾶν. Id. in Cyclop. 32.

πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους.

οὐ γὰρ τεθνάσιν, ἀλλὰ τὴν αὐτὴν ὁδὸν,

ἣν πᾶσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,

προεληλύθασιν· εἴτα χήμεις ὕστερον

ἐς ταῦτ' καταγωγείον αὐτοῖς ἥξομεν

κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον.

Antiph. ap. Brunck Gnom. Poet. p. 185. and Phil. Mus. I. 568.

See also Blomf. Choeeph. p. 133. and to the examples given, add Arist. Pac. 334. ἀλλὰ καὶ τὰριστερὸν τοῖ μοῦστ' ἀναγκαίως ἔχον.

262. On the subject of these funguses (μύκητες) Conz refers to Virgil's *Georgics*, I. 390-4, and to some excellent observations there by J. H. Voss.

263. ὑέτον. Antiph. 132, 9. τοῦ δ' ὑέτοῦ ἔνεκα ταῦτ' ἦν.

264. πρῶος, Attic for πρῶϊος. Pac. 1164. τὸ γὰρ φῖτυ πρῶον φύει.

265. βόρειον. See Solan's note to Lucian, 5. 492. The north wind was in much better odour with the Greeks than with us. Aristot. Polit. VII. 16. περὶ τῶν πνευμάτων οἱ φυσικοὶ, τὰ βόρεια τῶν νοτίων ἐπαινοῦντες μάλλον. Hence in the laying out of a city, in the consideration of health, it is observed, §. 11. αἶ τε πρὸς ᾧ τὴν ἐγκλισιν ἔχουσai, καὶ πρὸς τὰ πνεύματα τὰ πνέοντα ἀπὸ τῆς ἀνατολῆς, ὑγιεινότεραι.

τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς  
πέπονθεν, ὥς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος ;  
οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν  
ἡγεῖτ' ἂν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνὴρ  
φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες, 270  
ἄδοντας αὐτὸν ἐκκαλεῖν, ἥν τί πως ἀκούσας  
τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση ὀύραζε.

Δεύτερον δέ, κατὰ βορέαν· εὐχείμεροι γὰρ αὐταὶ μᾶλλον. Once more :  
1. IV. 3. ἀναγκαῖον ἄρα πολιτείας εἶναι τοσαύτας, ὅσαι περ τάξεις κατὰ  
τὰς ὑπεροχάς εἰσι, καὶ κατὰ τὰς διαφορὰς τῶν μορίων. Μάλιστα δὲ δο-  
κοῦσιν εἶναι δύο· καθάπερ ἐπὶ τῶν πνευμάτων λέγεται τὰ μὲν βόρεια, τὰ δὲ  
νότια, τὰ δ' ἄλλα, τούτων παρεκβάσεις· οὕτω καὶ τῶν πολιτειῶν, δύο, δη-  
μος, καὶ ὀλιγαρχία.

267. πρὸς, *before or in presence of*. Dem. 347, 1. ἐπειδὴ δὲ ἦκεν  
ἡ ἐκκλησία καὶ πρὸς ὑμᾶς ἔδει λέγειν.

Ib. πλῆθος, *the sovereignty*, i. e. that sovereignty which was im-  
plied by numbers. (See Note to Acharn. v. 272.) Representing,  
as the Chorus do here, that portion of the public body, in whom  
lay the very essence of the democracy, it is hardly to be supposed  
that πλῆθος is used in any but its most exalted sense. The  
reader will, however, use his own judgment and discretion on this,  
as on many other points in the play, where the editor judges more  
from internal evidence and the nature of the thing, than from any  
countenance given to his sentiments by the old interpreters or mo-  
dern commentators.

268. ἐφολκὸς (ἐφέλκω), *a subject for towing*. The expression, I  
suspect, is directed at the phraseology of Euripides. Androm. 199.  
πότερον ἴν' αὐτῇ παῖδας ἀντὶ σοῦ τέκω | δούλους, ἐμαντῇ τ' ἀθλίαν ἐφολ-  
κίδα; Herc. Fur. 631. ἄξω λαβὼν γε τοῦσδ' ἐφολκίδας χεροῖν, | ναῦς  
δ' ὥς ἐφέλξω. Ib. 1424. Θησεῖ πανώλεις ἐψόμεσθ' ἐφολκίδες. It is  
however used by Æschylus, Suppl. 200. καὶ μὴ πρόλεσχος μηδ' ἐφολ-  
κὸς ἐν λόγῳ | γένη.

269. ἡγεῖτ' ἂν, *was accustomed to take the lead*. Infr. 281. ἂν ἐπεί-  
θετ'. 283. ἂν ἔλεγεν. Nub. 854. ἐπελανθανόμεν ἂν εὐθὺς ὑπὸ πλῆθους  
ἐτών. 977. ἡλείψατο δ' ἂν τοῦμφοῦ οὐδείς παῖς ὑπένερθεν τότ' ἂν. Av.  
520. ὦμν τ' οὐδείς τότ' ἂν ἀνθρώπων θεόν. See further Brunck in  
Philoct. Soph. v. 290. Matthiæ, §. 598. Reisig. p. 145, and Hen.  
Schæf. ad Juliani Orat. in laudem Constant. p. 18.

Ib. Φρυνίχου. Supply μέλος.

272. ἐρπύζειν (ἐρπω), *used of that slow, creeping pace, which  
men in trouble, or which old men make use of*. Il. XXIII. 225.  
ἐρπύζων παρὰ πυρκαϊῇν, ἀδινὰ στοναχίζων. Od. XIII. 219. ὁ δ' ὀδύρετο  
πατρίδα γαίαν, | ἐρπύζων παρὰ θίνα πολυφλοίσβοιο θαλάσσης. Ib. The  
Chorus sing, but no response is made; after a pause they resume.

τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπα-  
κούει ;

μῶν ἀπολώλεκεν τὰς

ἐμβάδας, ἣ προσέκοψ' ἐν

275

τῷ σκότῳ τὸν δάκτυλόν σου,

εἴτ' ἐφλέγμηνεν αὐτοῦ

τὸ σφυρὸν γέροντος ὄντος ;

καὶ τάχ' ἂν βουβωνιῶ.

ἦ μὴν πολὺν δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,

280

καὶ μόνος οὐκ ἂν ἐπείθεται,

ἀλλ' ὅπότε ἀντιβολοίῃ

τις, κάτω κύπτων ἂν οὔτω,

273—284. Strophic. 285—296. Antistrophic.

279. βουβωνιῶν, *to suffer from a tumour or swelling*. Ran. 1280.  
ὑπὸ τῶν κόπων γὰρ τὰ νεφρὰ βουβωνιῶ.

280. δριμύτατος. Eq. 808. δριμύς ἄγροικος. Av. 256. δριμύς πρέ-  
σβυς. But the word belonged by 'emphasis of right' to the dicastic  
character. Hence the wonderful transformation to be effected by  
a return of that PEACE, for which our author so ardently longed.

CHOR. O that day like this might shine  
On these woe-worn eyes of mine !  
I have toil'd and borne enough :  
Weary march and pallet rough  
May the stubborn Phormio please :  
I'm more studious of my ease.  
Let these eyes but see that day,  
And the judge no more I play,  
Verjuice-visag'd—sharp—austere—  
A ruthless man without a tear :  
No : from the Graces I would steal  
Their choicest honours ; mild appeal—  
Exit smooth—approach genteel—  
Joyous air and blandish'd smile,  
Shewing face at truce with toil.

Pax. 346.

282. ὅπότε ἀντιβολοίῃ—ἔλεγεν. Pl. 1144. οὐ γὰρ μετείχες τὰς ἴσας  
πληγὰς ἐμοῖς, | ὅποτε τι ληφθεῖν πανουργήσας ἐγώ. Eq. 1340. ὅπότε  
εἴποι τις ἐν τῇ κκλησίᾳ . . . ἀνωρτάλιζες. Av. 505. χῶπόθ' ὁ κόκκυξ εἴποι  
"κόκκυ" . . . ἐθέριζον. 512. καὶ δητὰ μ' ἐλάμβανε θαῦμα, | ὅπότε ἐξέλθοι  
Πρίμιος τις. Eccl. 62. ἔπειθ' ὅπότε ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου, | . . . ἐχλι-  
αινόμεν. See Kidd's Dawes, p. 401.

283. κάτω κύπτων. The bent head and solemn nutation of their



“λίθον ἐψεις,” ἔλεγεν.

τάχα δ' ἂν διὰ τὸν χιζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ' ἐξαπατῶν λέγων ὥς 286

καὶ φιλαθήναιος ἦν καὶ  
τὰν Σάμῳ πρῶτος κατείποι,  
διὰ τοῦτ' ὀδυνηθεὶς

εἴτ' ἴσως κεῖται πυρέττων. 290

ἔστι γὰρ τοιοῦτος ἀνὴρ.

ἀλλ', ὦγαθ', ἀνίστασο μηδ' οὕτως σεαυτὸν

ἔσθιε, μηδ' ἀγανάκτει.

royal brother (for the theoretical importance of the dicastic character must never for a moment be absent from the reader's mind) were here of course mimicked to the life. Dem. 332, 12. κύπτων εἰς τὴν γῆν.

284. “λίθον ἐψεις,” you attempt an utter impossibility. This belongs to a considerable class of proverbs among the ancients, a literal translation of which would be utterly ridiculous. Of this description, besides the present, are, πλίνθον πλύνεις, χύτραν ποικίλλεις, εἰς ὕδωρ γράφεις, λίθιοπα λευκαίνεις, κατὰ θαλάττης σπείρεις, εἰς πῦρ ξαίνεις, γύργαθον φυσᾷς, σπόγγῳ πάτταλον κρούεις, &c.

285. διεδύετ', got through his business, i. e. escaped, ἡμᾶς ἐξαπατῶν, by deceiving us. Cf. Arist. Thes. 711.

287. φιλαθηναῖος. Dem. 688, 1. μισαθηναϊστάτους καὶ πονηροτάτους ἀνθρώπους.

Ib. ὥς ἦν . . καὶ κατείποι. On this junction of different moods, see Porson's Phœniss. 91. (Scholefield's edit.) To the examples given by these two scholars add Aristoph. Eccl. 495. μὴ καὶ τις ἡμᾶς ὄψεται χημῶν ἴσως κατείπη. Plato in Euthyphr. 16, a. ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύφρονος τὰ θεία γέγονα . . καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην. Menex. 240, d. ἡγεμόνες καὶ διδάσκαλοι τοῖς ἄλλοις γενόμενοι, ὅτι οὐκ ἄμαχος εἴη ἡ Περσῶν δύναμις, ἀλλὰ πᾶν πλῆθος καὶ πᾶς πλοῦτος ἀρετῇ ὑπέκει. Charm. 156, e. Phædon. 61, b. From the Orators may be quoted Lysias 93, 32. κατηγορεῖ πρῶτον μὲν ὥς μετὰ τὴν ἐκφορὰν αὐτῇ προσίοι, ἔπειτα ὥς αὐτῇ τελευτῶσα εἰσαγγεῖλει, καὶ ὥς ἐκείνῃ τῷ χρόνῳ πεισθείη, καὶ τὰς εἰσόδους οἷς τρόποις προσίοι, καὶ ὥς Θεσμοφορίοις ἐμοῦ ἐν ἀγρῷ ὄντος ᾤχετο εἰς τὸ ἱερὸν μετὰ τῆς μητρὸς τῆς ἐκείνου. Æsch. 63, 40. καὶ ὁ δῆμος ἀπῆλθε τοιαύτην τινὰ δόξαν εἰληφώς, ὥς ἔσται μὲν ἡ εἰρήνη, περὶ δὲ συμμαχίας οὐχ ἄμεινον εἴη διὰ τὴν τῶν Ἑλλήνων παρὰ κλῆσιν βουλευσασθαι. See also Xen. Anab. II. 1. 3. Isoc. 348, a. has been corrected by Bekker.

288. τὰν Σάμῳ. The events here referred to took place in the sixth year of the thirty years' peace made between the Athenians and Lacedæmonians. For further accounts see the original historian, Thucyd. I. 116, 117.

καὶ γὰρ ἀνὴρ παχὺς ἦκει  
τῶν προδόντων τὰπὶ Θράκης·

295

ὃν ὅπως ἐγχυτρίεις.  
ὑπαγ', ὦ παῖ, ὑπαγε.

ΠΑ. ἐθελήσεις τί μοι οὖν, ὦ  
πάτερ, ἣν σου τι δεηθῶ ;

ΧΟ. πάνυ γ', ὦ παιδίον. ἀλλ' εἰ-

300

πὲ τί βούλει με πρίασθαι  
καλόν; οἶμαι δέ-σ' ἐρεῖν ἀ-  
στραγάλους δῆπουθεν, ὦ παῖ.

294. *παχὺς, fat, well fed, i. e. rich.* Herodot. V. 30. ἐκ Νάξου ἔφυγον ἄνδρες τῶν παχέων ὑπὸ τοῦ δήμου. 77. οἱ δὲ ἱπποβόται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων. VI. 91. VII. 156. Eq. 1137. *κᾶθ' ὅταν | μὴ σοι τύχη ὄψον ὄν, | τοῦτων ὅς ἂν ᾖ παχὺς, | θύσας ἐπιδειπνέεις.* Pac. 639. τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους. See also Blomf. Gloss. in S. c. Theb. p. 171.

296. *Whom see that you consign to the chytra, i. e. the judicial urn.* ἐγχυτρίειν, (χυτρίζω), 1. to receive in a chytra the blood of an animal offered as an expiatory sacrifice; 2. to expose in a similar vessel such children as their parents do not wish to bring up: hence metaph. *to kill, to destroy.*

297. With this intercalary verse, (on the nature of which, see Hermann de Metris, p. 29.) the preceding strophic and antistrophic verses are succeeded by a strophe and antistrophe of Ionic a minore verses. Arrangements of this kind, sometimes upon a large scale, abound throughout this drama; but from the omissions occasionally made in this publication, it may not always be convenient to notice them.

1b. *ὑπαγε, i. e. σεαυτὸν, withdraw, retire, take yourself home.* Nub. 1298. ὑπαγε, τί μέλλεις; An. 1017. ὑπάγοιμί τ' ἄρ' ἂν. Herodot. IV. 120. ὑπάγειν . . . ἰθὺ Τανάϊδος ποταμοῦ παρὰ τὴν Μαιήτιν λίμνην ὑποφεύγοντας. 122. κατὰ στίβον . . ὑπαγόντων. Theog. 917. Ὑπάγω, φρένα τέρψας. Xen. Cyrop. 3. 151.

303. *ἀστραγάλους.* Dice, made originally of the ankle-bone of any beast, afterwards of other materials, as stone, &c. Their adaptation to the sportive disposition of youth is signified by the group of Graces which Pausanias records, (Éliacs, 24.) of whom one holds a rose, another a myrtle, and the third a die. In the Argonautics of Apollon. Rhod. Cupid and Ganymede are represented as playing together with ἀστράγαλοι. But the most remarkable game unquestionably is that, which Hermes played with Juno, and by which the Egyptian Mercury gained the five intercalary days, out of which were born Osiris, Arueris, Typhon, Isis, and Nephthys.

ΠΑ. μὰ Δί', ἀλλ' ἰσχάδας, ὧ παπ-  
πία· ἥδιον γάρ. ΧΟ. οὐκ ἂν

305

μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑ. μὰ Δί' οὐ τάρᾳ προπέμψω σε τὸ λοιπόν.

ΧΟ. ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου

τρίτον αὐτὸν ἔχειν ἄλ-

φита δεῖ καὶ ξύλα κῶψον·

310

(Creuzer, I. 259.) For the nature of the game itself, see Passow and Schn. in v. and also in v. πενταθλίζειν.

Ib. δῆπουθεν, *no doubt*. This is one of the words affected by the later Atticists, and which the Lexiphanes of Lucian is accordingly made to discharge at his first evacuation, 5. 199.

304. ἰσχάδας. Lucian, 7. 75. τὴν εὐδαιμονίαν ζητοῦντας ἐν τῷ μελιτι καὶ ταῖς ἰσχάσι. But see the whole passage.

Ib. παππίας *dim.* of πάππας. Od. VI. 57. πάππα φίλ'. Herodot. IV. 59. Ζεὺς δὲ ὀρθότατα, κατὰ γνώμην γε τὴν ἐμὴν, καλεόμενος Παπαῖος.

307. προπέμπειν, *to accompany*. Herodot. I. 111. ἐμὲ προπέμπων ἔξω πόλιος. VIII. 124. προέπεμψαν ἀπιόντα τριηκόσιοι Σπαρτιητέων λογάδες. Theophrast. 5. καὶ μικρὸν προπέμψας, καὶ ἐρωτήσας πότε αὐτὸν ὕψεται, ἔτι ἐπαινῶν ἀπαλλάττεσθαι.

309. τρίτον αὐτὸν, *i. e.* himself and two others, *viz.* his wife, and the son who accompanies him. Dem. 840, 25. μνῶν οὐδ' ἐβδομήκοντα ἄξια τρίτος αὐτὸς ἀποδεδωκώς. Lucian, 4. 233. ἡγείτο δὲ αὐτῶν Νυκτερίων ὁ Εὐδιάνακτος, τρίτος αὐτός.

310. ἄλφита. Boeckh, speaking of the numerous varieties of bread in Greece, and particularly at Athens, observes, "The most common distinction was between maize-bread (*ἄρτος*) and barley-bread (*μάζα*): ἄλφита sometimes means barley-meal itself, and sometimes a bread made of barley-meal, of a very fine quality, and adapted for cookery." I. 131. The threat of not receiving this barley-meal, (were the dicasts then sometimes paid in *kind*?) was occasionally, it seems, made a means of directing the operations of the court. Arist. Eq. 1359. οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφита, | εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην.

Ib. ξύλα. "As to the supply of wood, we may observe that the Athenians were forced to import large quantities of timber, particularly for the uses of ship-building, from distant countries, especially from Macedonia: even palisades and props for the mines were brought by sea: small wood for burning they had in plenty, particularly beech-wood, from which charcoal was made, a business in which the Acharnians were chiefly engaged. Charcoal, fire-wood, and faggots, were brought into the city in baskets, carried either by men, or on asses: thus Phænippus sent to Athens every day, from his boundary-estate in Cytheron, six asses laden with



σὺ δὲ σὺκά μ' αἰτεῖς.

ΠΑ. ἄγε νυν, ὦ πάτερ, ἦν μὴ

wood, which produced each day twelve drachmas, whence an ass's load may be estimated at two drachmas." Boeckh, I. 136.

Ib. κῶψον, i. e. καὶ ὄψον. "Every thing eaten, with the exception of what was prepared from corn, was originally comprehended under the name of *opson*; Plato expressly comprises under it salt, olives, cheese, onions, cabbage, figs, myrtle-berries, walnuts, and pulse; and it is evident that roots, such as radishes, turnips, &c. and all preparations of meat and fish, were also included; but by degrees the usage of this word was changed, so that at length it signified only fish, the favourite food of the Athenian epicures." Boeckh, I. 137.

Ib. Nothing perhaps is less grateful to the feelings of the young than statistical calculations, and more particularly when those calculations are directed to discover the minimum on which the life of a fellow-creature may be supported. But as that Being, whose ordinances no regulations of man will ever be able to supersede, has decreed, that 'the poor shall never cease out of the land,' it becomes those, on whom as proprietors, magistrates, legislators, and divines, the adjustment of this dispensation will ultimately fall, early to acquire such elementary knowledge, as will enable them to discharge the duty with wisdom, kindness, and liberality.

The requisites for supporting existence in Athens are thus stated by the learned Boeckh. "The most moderate person required every day for *opson* one obolus, for a *chænix* of corn, according to the price of barley in the age of Socrates, a quarter obolus, making altogether in a year of 360 days, seventy-five drachmas; and for clothes and shoes at least fifteen drachmas; a family of four adults must therefore at the lowest have required 360 drachmas for the specified necessities: to this the expense of house-room is to be added, which, if we reckon the value of a house at the lowest at three minas, taking the ordinary rate of interest of twelve per cent. gives an outlay of thirty-six drachmas; so that the poorest family of four free adults spent upon an average from 390 to 400 drachmas a year, if they did not live upon bread and water." Boeckh, I. 147. To suppose a Greek satisfied with water, which is all the above statement finds him, is not consistent with our usual ideas of a Greek's habits; we may, however, allow the above four adults wine *at discretion*, without much disturbing the learned writer's calculations. The common wine of the ancients was the cheapest of all necessities; ten gallons of such liquor (allowing one part of wine to two of water) being sold for a penny. (Boeckh, I. 133.) To which must be added, that perhaps for two months in the year the housekeeping of the poorer Athenians amounted to little or nothing, being superseded by doles of corn, (the voluntary gift of citizens, or a present from foreigners,) by sacrifices to the gods, which were in fact feasts to the people, and other donatives.

## τὸ δικαστήριον ἄρχων

313. ἄρχων . . δικαστήριον. More than twenty years have now elapsed, since Hudtwalcker denounced the collection of Treatises on Attic Law to be little better than an <sup>f</sup> Augean stable. The sentence was harsh, but not perhaps wholly undeserved. Meursius, laborious but spiritless—Sigonius, full of valuable details, and also full of errors—Petit, a diligent collector of facts, but without critical spirit to discriminate upon their accuracy—Saumaise, so that he appeared to say something new, careless of the absurdities into which such a spirit betrayed him—Herault, with great knowledge of his subject, but discussing it in the manner of a polemic, without system or arrangement; these, with Valois and our own Taylor, were the cleansers of this stable, at whom the censure of Hudtwalcker was principally directed. The labours of Wolf and Matthiæ were conducted in a better spirit, but still it was felt that much remained to be done: and the scholars of Germany, whose very starting-post is the goal of most other European nations, were called upon to complete the task. The call was not disobeyed. Boeckh, Tittmann, Schömann, Meier, Heffter, Platner, have all put forth their labours since that call was made, and those who want leisure to examine their investigations in the original works, may see their results pretty generally conveyed in the able abridgments of Wachsmuth. It belongs not to such a work as the present to enter into minute details respecting Attic Law; too happy if it can find space for some of its leading features, without incurring the charge of being wearisome and verbose. Of these features unquestionably the two most important lie in the words more immediately before us. Without troubling ourselves about remoter periods, let us keep to the provisions of Solon. On the same principles, that that excellent legislator divided the power of framing the laws between the senate of Four Hundred and the Ecclesia, he shared the right of administering them between the magistrates (of whom the nine archons were the principal) and the dicasteria, or courts of law. To the former were consigned all the initiatory proceedings of an Attic suit; to the latter was entrusted the more important office of finding the verdict and assessing the damages. A dicasterium in full operation will come before us in the course of the present play, and to that period may be reserved such explanations as will serve to shew, how and of whom its members were composed: at present let us look to the duties of the magistrate. These resolve themselves into two: that of preparing the suit for future investigation in a public tribunal, and that of presiding in the court, where such future investigation took place. In the first of these offices, the magistrate bore the name of § εἰσαγωγεὺς; in the second that of ἡγέμων δικαστη-

<sup>f</sup> See Preface to his ingenious little Treatise, "Über die öffentlichen und Privat-Schiedsrichter in Athen."

§ The nearest approximation to this word in modern language (though all such

ρίον: the former an efficient, responsible, and laborious duty; the second reducing the magistrate to little more than a mere cipher. To descend somewhat more into details. The first step of an Athenian, who considered himself wronged, has been already detailed at v. 189; the complainant having of course ascertained, if he did not previously know, who was the magistrate competent to conduct the future proceedings. Did his complaint refer to some domestic business—the guardianship of children, matrimonial differences, inheritances, and similar matters? the preliminary proceedings lay with the archon—Eponymus. Had it a religious character? The archon—Basileus was, he knew, the proper authority. The archon—Polemios, the six thesmothets, the strategi, the Forty, or circuit-judges, (Hudtw. p. 36.) the Eleven, the superintendents of mines, and a variety of other offices, had in like manner their court-presidencies, (ἡγεμονίαι δικαστηρίων,) which entitled them to hear previously all matters relating to their separate jurisdictions, and prepare them for a regular tribunal. To this authority (whichever it might be) the plaintiff went, bill in hand (ἀποφέρων ἔγκλημα, λήξιν, γραφήν, Dem. 1332, 12.); and the magistrate being satisfied that the summons (πρόσκλησις) had been duly served, (without which a pen was instantly drawn through the bill, and the whole proceeding quashed,) he himself was, in technical phrase, *put in motion*, and the day settled on which the two litigants should appear before him, and the *status causæ* be fully gone into. To keep matters as clear as possible, we shall suppose that both parties are punctual in their attendance—that no exception (<sup>1</sup> παραγραφῇ, διαμαρτυρία) is made to the competency of the magistrate, or the admissibility of the suit—that no counter-charge (ἀντιγραφῇ) is preferred by the defendant—that the proper oaths are taken (infr. v. 671.) and the usual deposits (v. 1053.) of money made, (and any supposition to the contrary would involve us in a variety of explanations, and some episcodical trials, in which the original suit might be lost sight of,); the way was now cleared for that preliminary inquiry (ἀνέκρισις) in which lay the magistrate's chief judicial function. This inquiry consisted in interrogatories put by the magistrate to the parties (ἀνακρίνειν), or by the parties to one another (ἀνακρίνεσθαι); the latter being taken down forthwith in writing, that no change or denial might afterwards take place. (Platner, l. 133.) It embraced the production of a variety of proofs, but barely as proofs, without comment or artificial colouring, and which were therefore called ἀτεχνοί, to distinguish them from the ἐντεχνοί, or proofs afterwards employed by the advocates or pleaders to work upon the feelings of the dicasts. Among these proofs may be considered abstracts of all such laws as bore upon the case in point, (the abstracts themselves,

approximations are in general unsafe, and to be avoided if possible) is Judge of the First Instance. That term has been occasionally made use of in the notes to this play, as that of Court-President has been for ἡγέμων δικαστηρίου.

<sup>1</sup> To understand the παραγραφῇ, read Oratt. 32 to 38 of Demosth. To understand the διαμαρτυρία, which was a παραγραφῇ in a different form, consult Platner, l. p. 163.



καθίσῃ νῦν, πόθεν ὦνη-  
σόμεθ' ἄριστον; ἔχεις ἐλ-  
πίδα χρηστήν τινα νῶν ἢ  
“πόρον” Ἑλλάς ἱρὸν” εἰπεῖν;

315

it is to be presumed, being properly verified and attested,) and documents of every kind, bonds, wills, contracts, trade and toll-books, arbitration-verdicts, declarations of witnesses, both free and slave, &c. &c. The inquiry further involved the challenge (*ἡ πρόκλησις*), i. e. the right on either side to require from the other party such proofs, as were not necessarily before the court, but from which it was thought the truth of the case was likely to be elicited. As that challenge most commonly turned upon slave-evidence, and slave-evidence was considered trust-worthy only when forced by the rack, <sup>k</sup> tortures of every kind might take place during the *ἀνάκρισις*. (Platner, I. 247.) The inquiry lasted one or more days, according to circumstances. If at the close of the investigation no arrangement was come to between the parties, all the documents were thrown (*ἐμβάλλεσθαι*) into a vessel of clay, or copper, (Hudtw. 128.) called <sup>l</sup> *ἐχῆνος*, which was then sealed by both parties, and remained in the custody of the magistrate till the day assigned for the trial (*ἡμέρα κυρία*) arrived. The assignment of this day rested in some cases with the magistrate himself, (after previous consultation with one of the archons,) but more commonly it was fixed by the law at thirty days after the preliminary inquiry. The magistrate, before whom these proceedings had taken place, then presided in the court, and with the mere act of presidency his duties in a great degree terminated.

314. καθίζειν. Od. II. 68. Δίσσομαι . . . Θέμιστος, | ἥτ' ἀνδρῶν ἀγο-  
ρὰς ἡμὲν λύει, ἡδὲ καθίζει. Dem. 997, 23. δικαστήριον ἡμῖν ἢ πόλις  
καθιέι. 585, 26.

317. “πόρον” Ἑλλάς ἱρὸν.” The poet, quoting Pindar, (who had thus spoken of the Hellespont,) plays on the two meanings of the word *πόρος*, primarily a *pass* through any waters, or *bridge* over them, (Il. II. 592. XIV. 433. XXI. 1. Herodot. IV. 136. 140. VII. 10.); secondarily, *resource*, *income*. In our author's

<sup>i</sup> Between the *πρόσκλησις* and *πρόκλησις* of Attic law, there is at least as wide a difference as between a horse-chesnut, and a chesnut-horse; yet editors continually confound the two terms. See Hudtw. p. 41, 2.

<sup>k</sup> And exhibitions of this kind were contemplated, no doubt, with as much indifference by the Greek as the French functionary.

Dand. N'avez-vous jamais vu donner la question ?

Isab. Non ; et ne la verrai, que je crois, de ma vie.

Dand. Venez, je vous en veux faire passer l'envie.

Isab. He, monsieur ! peut-on voir souffrir des malheureux ?

Dand. Bon ! cela fait toujours passer une heure ou deux.

LES PLAIDEURS, A. III. s. 4.

<sup>l</sup> Etymol. Magn. in ἐχῆνοι. Harpocr. in διατηγὰ.

ΧΟ. ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ,  
 μὰ Δί' οὐκ ἔγωγε νῶν οἶδ'  
 ὁπόθεν γε δεῖπνον ἔσται.

320

ΠΑ. “ τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,  
 ἵν' ἐμοὶ—πράγματα—βόσκειν παρέχῃς ;”

ΧΟ. “ ἀνόνητον ἄρ' ὦ θυ-

Frogs, Æschylus, being pressed hard by Dionysus, to say how a state like Athens may be recovered from ruin, replies at last, enigmatically,

τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων  
 εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων,  
 πόρον δὲ τὰς ναῦς, ἀπορίαν δὲ τὸν πόρον.

Διον. εὖ, πλήν γ' ὁ δικαστὴς αὐτὰ καταπίνει μόνος. Ran. 1463.

The translation of the passage can only be rendered by a subterfuge : *Have you a resource to mention (Helle had a sacred one).*

321, 2. ἔτικτες, ἵνα παρέχῃς. On this apparent deviation from Dawes's Canon, see Mus. Crit. I. 526, 7. and Kidd's Dawes, 138. The speaker parodies the expression of the dramatis personæ of the Theseus of Euripides, when about to be consigned to the Mino-Centaur.

322. πράγματα, *legal troubles, or occupations.* Vesp. 1392. πράγματα καὶ δίκας. Our youngster's quotations shew that his earlier years had been fed on poetry ; and his future years he begins to feel must be supported on a diet not much more substantial ; viz. the business of the law-courts. Ib. βόσκειν, *to feed upon.*

323. θυλάκιον, the meal-bag, which if the court did not sit, would be left un replenished. The father, like the son, parodies from the Theseus of Euripides. Ib. ἄγαλμα, *an ornament.* For a most learned explanation of the word, see Ruhnken in Tim. Lexic.

Ib. The following version will serve to make the latter part of this dialogue more easy to the student.

Chor. Home, my boy, home.

Boy. Father,

I have a prayer to make : will grant it, dad ?

Chor. Doubtless, dear chick : but what wouldst have ? some dibs  
 Or counters, darling ?

Boy. Dibs indeed ! no, no,

Some figs : and they be dainty-sweet, your figs.

Chor. A rope, a halter for your neck ! figs, quotha !

I buy them not, believe me, boy.

Boy (*sulkily laying down his lamp*). Then look ye

Another guide ; for I decline the task.

Chor. Go to, go to : a scurvy pay must furnish me,  
 Aye, and two more besides, with bread, and wood,  
 And fish ; and you forsooth ask figs !

λάκιόν σ' εἶχον ἄγαλμα."

ΠΑ. ἐ ἐ.

πάρα νῶν στενάζειν.

325

ΦΙ. φίλοι, τήκομαι μὲν

Boy.

Father,

Put case no court is held to day : have you  
The wherewithal to purchase us a supper ?  
Or is it the old ditty ?—

(sings) " Over the water and over the sea,  
There's a path made for Helle, but none made for me !"

Chor.) A murrain on thee, boy, thou'st hit the mark :

(sighs) I've none.

Boy.

" Why now, mother mine,  
What a deed was that of thine !—  
To breed a son to pine and whine,  
What could win thee ?"

Chor. (exhibits his meal bag) " Why now, bag of mine,  
What a scurvy trick is thine,  
Thus to glitter and to shine,  
Yet have nothing in thee !"

Boy.

" Heigh-ho ! nonny ho !  
Nought remains for us, I trow :  
But to sing for ever mo :

Both.

Heigh-ho ! nonny ho !"

Mitchell's Aristoph. II. 198.

Ib. For different arrangements of the metre, see Porson's Hecuba, p. 67. Reisig. p. 199. Hermann, 746. In Dindorf the arrangement consists of five dochmiac verses, then three Glyconics, ending with a Pherecratean verse.

326. τήκομαι, in its primary sense, Hes. Theog. 862. 866. 867. in metaph. Il. III. 176. Od. V. 396. VIII. 522.

Ib. Through a small chink in the wall, so small as hardly to bear the application of two lips to it, issues the following response to the preceding ditty ; the reply is made in a small, gentle voice, but rendered distinctly audible to the whole theatre by means of some acoustic contrivance. Thus far the stage direction seems justified by the text ; but where do these sounds from unseen lips end ? To suppose them continuing through the whole of the ensuing scene, would be to transgress all those rules of taste, by which even buffoonery is bound. I think it by no means inconsistent with the usages of the old theatre, to solve the difficulty by the directions given in the following translation :

Philoc. (in recitative.)

I'm all thaw and dissolution !

Ah, well-a-day !

For I hear that sweet conclusion ;

As well I may.



Through this cranny it comes strong :—  
 Friends, I'd answer you in song,  
 But no note's upon my tongue ;  
                                   Ah, well-a-day !

Fain the ballots I'd be trying,  
                                   Ah, well-a-day !  
 For a little mischief sighing,  
                                   As well I may !

But these gaolers they have <sup>m</sup> done me ! (*a deep sigh*)  
 Gyves and manacles have won me ! (*another sigh*)  
 And the hand of power is on me !  
                                   Ah, well-a-day !

(*By means of the encyclema, Philocleon is here represented to the spectators and his brother dicasts. By the latter he is greeted with a thunder of applause : transported with their approbation, his heated sympathies throw him instantly upon his knees, and the following prayer ensues :*)

O for a thunder-ball,  
 Jove, thou great lord of all !  
 Streaming and gleaming  
 In pity now let it fall ;  
 Blasting and burning me,  
 Into smoke turning me ;—  
 Thus away done with  
 I shall be one with  
 Light whiffing Æschines,  
 Or else Proxenides,  
 Things of mere vanity,  
 Smoke and inanity. (*pauses and reflects—then energetically*)  
 Or of these wishes two,  
 Jove, one or other do !  
 With potent action  
 (This first I stickle for,)  
 Bake me and make me  
 A cinefaction :  
 Then with a blast and blow  
 Heigh presto ! let me go,  
 (Its sharpest part I trow,)  
 Into a pickle-jar.  
 Or what were better far,  
 Turn me that stone into,  
 On which the robe and bar  
 Suffrage and sea-shell throw.

(*sinks his  
 voice*)

<sup>m</sup> i. e. *done for me* ! But why notice a mere vulgarism of speech ? because any peculiarity of language is worth some notice, and because on a similar peculiarity of language depends the solution of a difficulty, which puzzled interpreters and commentators for nearly 2000 years. See Lowth's Notes on Isaiah, (xlii. 16.) and Dr. Randolph's Sermon on Jephthah's vow.

πάλαι διὰ τῆς ὀπῆς

ὑμῶν ὑπακούων.

ἀλλ' οὐ γὰρ οἶός τ' ἔτ' εἶμ'

ᾄδειν. τί ποιήσω;

330

τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ

βούλομαί γε πάλαι μεθ' ὑ-

μῶν ἐλθὼν ἐπὶ τοὺς καδί-

σκους κακόν τι ποιῆσαι.

330. ᾄδειν. The musical turn of Philocleon has been adverted to before, (v. 269.) and his present distress, philosophically speaking, ought to have evaporated in a strain. See the fifty-eighth and the fifty-ninth of the *Dignità* of Vico, t. I. p. 171.

334. καδίσκος, dim. of κάδος, originally a vessel for holding water or wine (Herodot. III. 20); afterwards the urn in which the judicial votes were collected. Harpocrat. καδίσκος· ἀγγεῖον τι εἰς ὃ ἐψηφοφόρουσι οἱ δικασταί. Of these urns, two commonly stood upon a βῆμα (Dem. 441, 1.); into one of them were thrown the votes of acquittal, into the other those of condemnation. If the voting was by pebbles, (and most probably the same with beans and muscleshells,) the white served to acquit, the black to condemn; if by balls of brass, a full (πλήρης) ball served for the former purpose, a pierced one (τετρυπημένη) for the latter. (Harpocrat. τετρυπημένοι· ψήφοι δέ εἰσι χαλκαὶ αἰλίσκων ἔχουσαι ἐν τῷ μέσῳ, αἱ μὲν ἡμίσειαι τετρυπημέναι, αἱ δὲ ἡμίσειαι πλήρεις· οἱ δὲ λαχόντες ἐπὶ τὰς ψήφους, ἐπειδὴν εἰρημένοι ὦσιν οἱ λόγοι, παραδιδόασιν ἐκάστω τῶν δικαστῶν δύο ψήφους, τετρυπημένην καὶ πλήρη, φανεράς ὄραν τοῖς ἀντιδίκους, ἵνα μῆτε πλήρεις, μῆτε πάντῃ τετρυπημένας λαμβάνωσιν.) How or when these different modes of voting prevailed, is little known; but the καδίσκος itself is a word of far too much forensic importance not to meet us, literally or metaphorically, in the Greek writings. Lycurg. 169, 11. ὑμῶν δ' ἕκαστον χρή νομίζειν τὸν Λεωκράτους ἀποψηφιζόμενον θάνατον τῆς πατρίδος καὶ ἀνδραποδισμόν καταψηφίζεσθαι, καὶ δυοῖν καδίσκων κειμένων, τοῦ μὲν προδοσίας τοῦ δὲ σωτηρίας εἵνεκα, τὰς ψήφους φέρεσθαι τὰς μὲν ὑπὲρ ἀναστάσεως τῆς πατρίδος, τὰς δὲ ὑπὲρ ἀσφαλείας καὶ τῆς ἐν τῇ πόλει εὐδαιμονίας. Æsch. 11, 29. φέρε δὴ πρὸς τοῦ Διὸς, εἰ . . . ὁ κήρυξ ὁ νυνὶ παρστηκὼς ἐμοὶ ἐπῆρώτα ὑμᾶς τὸ ἐκ τοῦ νόμου κήρυγμα, “ τῶν ψήφων ἡ τετρυπημένη, ὅτῳ δοκεῖ πεπορνεύσθαι (to have led a most debauched life)

• In the few places of Aristophanes, besides the *Wasps*, where the word κάδω occurs (Av. 1032, 1053.), it appears to me to be rather synonymous with the word ἐχίνος. That the word καδίσκος was so used occasionally, seems clear from a passage in Harpocration (v. διατηταί). . . καὶ εἰ μὲν ἤρεσκε τοῖς ἀντιδίκους, τέλος εἶχεν ἡ δίκη, εἰ δὲ μὴ, τὰ ἐργελήματα καὶ τὰς προκλήσεις καὶ τὰς μαρτυρίας, ἔτι δὲ καὶ τοὺς νόμους, καὶ τὰς ἄλλας πίστεις ἐκατέρων ἐμβαλόντες εἰς καδίσκους καὶ σημενόμενοι, παρεδίδσαν τοῖς εἰσαγωγούσι τῶν δικῶν.

ἀλλ', ὦ Ζεῦ Ζεῦ, μέγα βροντήσας

335

ἢ με ποίησον καπνὸν ἐξαίφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου

τοῦτον τὸν ψευδαμάμαξυν.

τόλμησον, ἄναξ, χαρίσασθαι μοι,

Τίμαρχον, ἡ δὲ πλήρης, ὅτ' μὴ," τί ἂν ἐψηφίσασθε; also Lucian, 7. 98. πᾶσι τὴν τετραυρημένην οὗτος φέρει, καὶ μὴ παύσαιτο φθονῶν τοῖς ἀρίστοις. Dem. 1302, 26. καὶ ἦν μὲν σκότος, οἱ δὲ λαμβάνοντες δύο καὶ τρεῖς ψήφους ἕκαστος παρὰ τούτου ἐνέβαλλον εἰς τὸν καδίσκον. σημείον δέ· οἱ μὲν γὰρ ψηφισάμενοι οὐ πλείους ἢ τριάκοντ' ἦσαν, αἱ δὲ ψήφοι ἡριθμήθησαν πλείους ἢ ἐξήκοντα, ὥστε πάντας ἡμᾶς ἐκπλαγῆναι. Another passage of the same orator (1053, 2.) details a more complex piece of knavery, but its length precludes it from admission here. The thirty tyrants, whom the progress of revolution finally brought upon the Athenians, took a more secure mode of managing their matters. Lysias, 133, 9. ἡ δὲ κρίσις τοιαύτη ἐγένετο, ὅταν καὶ ὑμεῖς αὐτοὶ ἐπίστασθε. οἱ μὲν γὰρ τριάκοντα ἐκάθητο ἐπὶ τῶν βάθρων, οὐ νῦν οἱ πρυτάνεις καθέζονται· δύο δὲ τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην· τὴν δὲ ψήφον οὐκ εἰς καδίσκους, ἀλλὰ φανεράν ἐπὶ τὰς τραπέζας ταύτας ἔδει τίθεσθαι, τὴν μὲν (*the vote of acquittal*) ἐπὶ τὴν πρώτην, τὴν δὲ καθαιρούσαν (*condemnatory*) ἐπὶ τὴν ὑστέραν· ὥστ' ἐκ τίνος τρόπου ἔμελλέ τις αὐτῶν σωθήσεσθαι;

Ib. Bergler compares infr. 354. οὐκ ἔα μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν.

336. The dicast's object being escape from the house, he prays that he may become any pervious, light, empty thing, as smoke, Proxenes, "or that son of Sellus, who sets up for being the lofty, tree-like vine called ἀμάμαξ, and is but a counterfeit one—(ψευδαμάμαξ) after all."

Ib. τὸν Σέλλου. This person's real name was Æschines. He appears to have been at one time master of a large fortune, all of which had been dissipated in an ostentatious, extravagant mode of living. But with his fortune he had not quite lost his wits. The face of an upstart like Cleon, was a natural advertisement—"broken and battered fortunes mended here"—the price to be paid being of course gross flattery, and aid in his political schemes. Both one and the other had no doubt been paid by Æschines. Hence in the *airy* dinner given to Cleon in the course of this play, and where all the guests are obviously his parasites and hangers-on, Æschines makes a conspicuous figure. Whether Proxenes belonged to the same choice company does not appear; but the probability is, that most of the persons satirised in this play were more or less connected with the person, whose financial and judicial arrangements are so pointedly arraigned throughout it.

339. τόλμησον . . χαρίσασθαι, i. e. χάρισάι μοι. Fischer. 'Not so,' observes Stalbaum, quoting a corresponding passage in Plato, Phi-



πάθος οἰκτείρας· 340  
 ἥ με κεραυνῶ διατινθαλέῳ  
 σπόδισον ταχέως·  
 κᾶπειτ' ἀνελών μ' ἀποφυσήσας  
 εἰς ὀξάλμην ἔμβαλε θερμὴν·  
 ἥ δῆτα λίθον με ποίησον ἐφ' οὗ 345  
 τὰς χοιρίνας ἀριθμοῦσιν.  
 ΧΟ. τίς γάρ ἐσθ' ὁ ταῦτά σ' εἵργων  
 κἀποκλείων τὰς θύρας; λέ-  
 ξον· πρὸς εὐνοὺς γὰρ φράσεις.  
 ΦΙ. οὐμὸς υἱός. ἀλλὰ μὴ βοᾶτε· καὶ γὰρ τυγχάνει 350  
 οὔτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.  
 ΧΟ. τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;

leb. 13, b. εἰς τολμῶ λέγειν, i. e. si dicere non erubescō. τολμᾶν, velle, posse pati: Plat. 2 Rep. 422, f. 9 Legg. 659, 9. WYTT.

341. διατινθαλέω = τινθαλέω, hot, burning, singing. 342. σπόδισον, reduce to ashes.

343. ἀνελών — ἀποφυσήσας, having lifted me up, and blown me away.

344. ὀξάλμη, a sauce composed of vinegar (ὄξος) and salt-water (ἄλμη).

346. χοιρίνας, the small sea-museles which the dicasts appear to have used before the introduction of pebbles for voting. Pollux, VIII. 16. χοιρίνας· πάλαι γὰρ χοιρίναις ἀντὶ ψήφων ἐχρῶντο, αἵπερ ἦσαν κόγχαι θαλάττιαι. It appears from the text, as Bergler adds, that the votes being taken from the urns, were thrown upon a stone (query, was the βῆμα, which in Pac. 680. is termed λίθος, used for this purpose?) that they might be counted.

347. ταῦτά σ' εἵργων, preventing you from these things. For this double accusative to εἵργειν see Matthiæ, §. 413. who compares with it Soph. Phil. 1241. sq. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν. NEO. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε. A more direct example occurs in Plat. in Sophist. 242, a. ἀλλ' ἡμᾶς τοῦτό γε μηδὲν μηδαμῇ εἴρηξῃ. Ib. A strophe of twenty-six verses, answered at v. 382—407.

351. ὕφεσθε τοῦ τόνου. Herodot. I. 156. III. 52. ὑπεῖς τῆς ὀργῆς. IV. 181. ἀποκλινομένης δὲ τῆς ἡμέρης ὑπῖεται τοῦ ψυχροῦ. IX. 4. ἐλπί-  
 ζων δέ σφας ὑπῆσειν τῆς ἀγνωμοσύνης. Lucian, 7, 80. φανοῦνται χα-  
 λῶντες τοῦ τόνου.

352. τοῦ δ' ἔφεξιν. By way of a prevention from what? Dobree in Advers. II. 197. See also Schneider in v. ἔφεξις. Br. τοῦ δ' ἐφέξειν, . . . ταῦτα δρῶν, σε βούλεται.

τίνα πρόφασιν ἔχων;

ΦΙ. οὐκ ἔα μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν, ἀλλὰ μ' εὐωχεῖν ἑτοιμός ἐσθ'. ἐγὼ δ' οὐ βούλομαι. 355

ΧΟ. τοῦτ' ἐτόλμησ' ὁ μαρὸς χα-

νεῖν ὁ Δημολογοκλέων ὅδ',

ὅτι λέγεις τι περὶ τῶν νε-

355. μ' εὐωχεῖν, (like εὐοχέω, from εὖ and ἔχω, ὀχή). Herodot. I. 126. IV. 73. 95. VI. 129. θύσας βοῦς ἑκατὸν ὁ Κλεισθένης, εὐώχῃ αὐτούς τε τοὺς μνηστῆρας καὶ τοὺς Σικωνίους πάντας.

356. To be feasted and fêted—to rob our friend of power, place, and authority, and convert him into a mere boon companion! Some deep motive, argues the sagacious Chorus, must lie at the bottom of so atrocious a proposal! and the fears of Power, as ingenious and active as those of Wealth, soon suggest its real origin. A conspiracy is evidently hatching, and a subversion of the popular government preparing in that quarter, where it was most easily assailable; that is, in its navy. (See further the note to 358.) This idea, which soon takes full possession of the Chorus's brain, gives new life and animation to the scene. Their efforts to rescue their fellow-dicast become more warm and zealous,—and Philocleon himself becomes more passionate than ever to escape from his gaolers; for why? the whole trierarchy of Athens may possibly depend on the vote which he shall give in the law-courts! Hence new feelings and excitements in the audience, and a new justification for extending these preliminary scenes.

Ib. τοῦτο . . χανεῖν. *to proclaim this with open mouth.* Soph. Aj. 1226. τὰ δεινὰ ῥήματα . . χανεῖν. Callim. h. Apoll. 24. γυναικὸς οἷζυρόν τι χανούσης.

357. Δημολογοκλέων, (δῆμος, λόγος, Κλέων, κλέος). Such are the materials for finding a sense to a word, which has not a little puzzled the commentators. Brunck, by some peculiar process of the intellect, which he would have visited with all that insolence and vulgarity of abuse, which has made his name a disgrace to scholarship, translates, *Populi et Cleonis osor*: Reiske proposes to read Δημοκλονοκλέων, or Δημογελοκλέων, and translates, *qui populum simul et Cleonem aut concutit, percellit, aut irridet*. Bothe, or Hottibius, proposes more ingeniously ὁ Δημολοχοκλέων, *quasi populo insidians Cleo*, an explanation to which Conz is disposed to accede. But is the expression any thing more than a piece of irony, which the tones of the actor would fully explain? “and as a popular persuasive speaker I suppose he thinks himself another Cleon; Cleon indeed! a very different person from that Cleon, to whom *our* affections are due!”

358. Whatever change the battle of Marathon had effected in the outward relations of Athens, that of Salamis had worked a still

ὦν ἀληθές. οὐ γὰρ ἄν ποθ'

οὗτος ἀνὴρ τοῦτ' ἐτόλμη-

360

σεν λέγειν, εἰ

μὴ ξυνωμότης τις ᾗν.

ἀλλ' ἐκ τούτων ὥρα τινά σοι ζητεῖν καὶνὴν ἐπίνοιαν,

ἥτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

ΦΙ. τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε  
ποιοίην.

365

οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χορίνης περιελθεῖν.

greater change in her internal constitution. While the Persian war lasted, the richer citizens, listening to no sentiments but those of a high patriotism, were naturally forward in supplying ships, and other resources wanted, from their private purses; little foreseeing that what they thought a pleasing and mere temporary burthen, would gradually be converted into an onerous and permanent one; and that from a government of armed nobility and land-forces, the supreme power would soon be in the hands of the people at large, and more particularly in that portion, usually termed the nautic multitude. (Cf. Dem. 686, 14. and Eurip. in *Androm.* 693—702.) The trierarchy of Athens, or that peculiar system, by which her navy was supplied and furnished, will come more properly under consideration in the ensuing comedy of the Knights. As most of the benefits of that system devolved upon the poorer classes, while its burthens fell almost exclusively upon the rich, it will easily be understood that the latter, brooding over their diminished power and increased expenses, must at least have felt the wish, if they did not make the actual attempt, to work a counter-revolution. At such wishes, or attempts, there seems to be frequent allusion throughout the present play, though the want of a resident historian in Athens (Thucydides being an exile), prevents us from saying what those attempts actually were. That the system was a source of continual irritation and disagreement between the rich and the poor in Athens, see among other places, Arist. *Eccles.* 197. Dem. 260, 10. 596, 26 to 598, 19.

366. κιττῶ Att. for κισσῶ. A strong word in the Greek language, expressing the vehement longings for some peculiar food or beverage, which women sometimes experience when in a state of pregnancy.

Ib. διὰ τῶν σανίδων . . . περιελθεῖν, *per subsellia spatiari*. Br. The σανίδες were not, as Brunck supposes, *seats*, but wooden tables, covered with gypsum, which were suspended near the places where the εἰσαγωγεῖς, or Judges of the First Instance held their sittings, and by which the Athenian public were apprized of the suits likely to come before them in the dicasteria. Hesych. σάνις· λεύκωμα, ἐν



ΧΟ. ἔστιν ὁπῇ δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης διορύξαι,  
εἴτ' ἐκδύναι ῥάκεσιν κρυφθεῖς, ὥσπερ πολύμητις Ὀδυσ-  
σεύς ;

ΦΙ. πάντα πέφρακται κούκ ἔστιν ὁπῆς οὐδ' εἰ σέρφω  
διαδύναι.

370

ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὁπίαν δ' οὐκ ἔστι γενέσθαι.

ὅ αἱ δίκαι Ἀθήνησι ἐγράφεοντο πρὸς τοὺς κακούργους. Photius, *σανίδα* τὸ λεύκωμα, ὅπου αἱ δίκαι λέγονται. Isoc. p. 478, 253. ἔχω δὲ δεῖξαι καὶ τόπους ἐν οἷς ἔξεστιν ἰδεῖν τοῖς βουλομένοις τοὺς πολυπράγμονας καὶ τοὺς ταῖς αἰτίαις ἐνόχους ὄντας ἃς οὗτοι τοῖς σοφισταῖς ἐπιφέρουσιν. ἐν γὰρ ταῖς *σανίδι* ταῖς ὑπὸ τῶν ἀρχόντων ἐκτιθεμέναις ἀναγκαῖόν ἐστιν, ἐν μὲν ταῖς ὑπὸ τῶν θεσμοθετῶν ἀμφοτέρους ἐνεῖναι τοὺς τε τὴν πόλιν ἀδικούντας καὶ τοὺς συκοφαντοῦντας, ἐν δὲ ταῖς τῶν ἑνδεκα τοὺς τε κακουργούντας καὶ τοὺς τούτοις ἔφεστῶτας, ἐν δὲ ταῖς τῶν τετταράκοντα τοὺς ἐν τοῖς ἰδίοις πράγμασιν ἀδικούντας καὶ τοὺς μὴ δικαίως ἐγκαλοῦντας. Æsch. 59, 10. ἀναγεγραφό-  
τας ἐν *σανίδι* ἐκτιθεῖναι κελεύει πρόσθεν τῶν ἐπωνύμων. Andoc. 11, 27. ὁπόσων δ' ἂν προσδῇ, οἷδε ἡρημένοι νομοθέται ὑπὸ τῆς βουλῆς ἀναγράφοντες ἐν *σανίδι* ἐκτιθέντων πρὸς τοὺς ἐπωνύμους, σκοπεῖν τῷ βουλομένῳ. See also Dem. 791, 11. Lysias, 176, 10. 146. 7. Æsch. 82, 27.

Ib. *περιελθεῖν*. From the preceding note the reader will form some idea of the feast which an amateur dicast like Philocleon must have found in the *σανίδες*, and hence the frequent *rounds* taken by him. See further the notes to vv. 858. 861.

367. Porson objecting to the dactyl in the fourth place of an anapaestic verse, proposes to read ἔστιν ὁπῇ δῆθ' ἦντιν' ἂν οἶός τ' ἔνδοθεν εἴης διορύξαι. But this emendation is at all events inadmissible, as Reisig has very acutely shewn. “Sed οἶός τ' εἰμὶ, οἶός τ' εἰ, οἶός τ' ἐστὶ, cætera, ita tantum constructione orationis disjungi possunt, ut in verbis interpositis summa ejus rei vertatur, cujus potestas indicanda est. . . . Atqui Vespis non quæritur, intusne foramen possit perfodere Philocleo : inclusus enim non poterat aliter, nisi ex interiore parte : sed omnino, perfodere foramen possit, si quod sit intus.” See Conject. p. 155. (and to examples given add Od. XIX. 160. XXI. 117. 173. Herodot. I. 29. 67. IV. 16.) See also Hermann de Metr. p. 402.

368. *ράκεσιν*. Bythner (when explaining the word ρῆ) makes the following observation : “Hinc vox N. T. *RAKA*, certum aliquid et grave convicium significans, quod Christus alicui inferre vetat, Matt. V. 22. q. d. hominem vanum, vilem, seurræ (unde et Grecis *ράκος*, lacera vestis, et panniculum vile). Talmudicis enim ρῆ est *homo nequam, vilis, vanus.*”

369. *ὁπῆς*, the poet is preparing for a play of words. Ib. *σέρφω*, a *gnat*. Av. 82. καταφαγὼν μύρτα καὶ σέρφους τινάς. Also 569, 570.

370. *ὁπίας*, a cheese made of milk ; the runnet employed to

ΧΟ. μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς  
ὀβελίσκους

ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἑάλω;

ΦΙ. οἶδ'. ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ  
προσόμοιον.

ἦβων γὰρ κἀδυνάμην κλέπτειν, ἰσχυόν τ' αὐτὸς ἑμαυτοῦ,  
κούδεις μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι 375

φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις

ἄνδρες ὀπλῖται διαταξάμενοι

κατὰ τὰς διόδους σκοπιωροῦνται,

τὼ δὲ δὴ αὐτῶν ἐπὶ ταῖσι θύραις

make it being the juice of the fig-tree (*ὀπός*). The joke is not very intelligible. In the dicast's fondness for all jests, however, pertaining to the courts of law, (and endless must have been the legal pleasantries which grew out of the word *fig*.) it is possible that he did not even object to become a cream-cheese, provided the *fig-tree's* sap were employed to curd it. The play of words may in some degree be preserved thus: "an *ὀπή*, or *hole*, is not to be found, and therefore an *ὀπίας*, or *hole-creeper* it is impossible for me to become."

372. *ἴεις*. "Notare possint tirones *ἴεις* apud Tragicos primam habere communem, sæpius tamen brevem." Blomf. in S. c. Theb. p. 47. Ib. κατὰ τοῦ τείχους. Lysist. 1259. πολλὸς δ' ἅμα καττῶν σκελῶν ἀφρὸς ἔτο. Herodot. VIII. 53. οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω. Æsch. 47, 4. ὠθεῖν κατὰ τοῦ κρημνοῦ.

Ib. Νάξος. "The Athenian government, on the other hand, at first modest, and under the administration of Aristides, scrupulously just in the exercise of its supremacy, began to grow first rigid, and then imperious; and some of the subordinate commonwealths, either by some public interest, or by the interest and influence of a party, induced to concur in the measures of Athens, were jealous of the defection of others, and ready to join in compelling adherence to the confederacy.—The first to venture opposition were the people of the rich and populous island of Naxos. Confiding in that strength, with which they had once baffled the force of the Persian empire, they sustained war for some time against the confederate arms; but were at length compelled to capitulate, upon terms by which they surrendered their independency, and, contrary to the articles of confederacy, were reduced under subjection to the Athenian commonwealth." Mitford, II. 340.

374. *ἰσχυόν ἑμαυτοῦ*, *was master of my own proceedings*.

378. *διόδους*, *passages*. Ib. *σκοπιωρεῖσθαι* from *σκοπιωρὸς* (*σκοπιὰ*, ὥρα, οὖρος).

ὥσπερ με γαλήην κρέα κλέψασαν

380

τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟ. ἀλλὰ καὶ νῦν ἐκπόριζε

μηχανὴν ὅπως τάχισθ' ἔ-

ως γὰρ, ὦ μελίττιον.

ΦΙ. διατραγεῖν τοῖνυν κράτιστον ἐστὶ μοι τὸ δίκτυον. 385

ἢ δέ μοι Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου.

ΧΟ. ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος ἐς σωτηρίαν.

384. μελίττιον. Conz refers to Bentley ad Horat. Serm. II. 3. 259. and Bast. ap. Crit. p. 195. for little endearing expressions of this kind.

386. Δίκτυννα. Beautiful as the characters of Apollo and Diana appear generally in the ancient mythologies, no where are they seen to so much advantage as in the island of Crete, *he* as an archer, *she* as a huntress, beautiful and reserved like a Doric maiden. Hence the two Cretan names belonging to her from her general habits and pursuits:—Britomartis, i. e. the sweet virgin, and Dictynna, from that mountain on the west side of Crete, where her sports were usually followed. See Creuzer, II. 150.

Ib. δίκτυον. The play of words between Δίκτυννα and δίκτυον is obvious enough; and the Athenians appear to have altered a Cretan myth for the purpose of getting at the joke such as it was. For this purpose they applied to the Cretan Dictynna an event which happened to a nymph in her train. With this nymph, Britomartis by name, Minos, the king of the island, fell violently in love. To save herself from his eager pursuits, the young lady threw herself into the sea, but escaped destruction by being caught by some fishing-nets. For the metre see *infr.* v. 494.

387. πρὸς ἀνδρός ἐστι, *belong to*, or *are the part of*. *Infr.* τοῦτο γὰρ σκαίων θεατῶν | ἐστὶ πάσχειν καὶ πρὸς ὑμῶν. Pl. 355. πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου. Ran. 534. ταῦτα μὲν πρὸς ἀνδρός ἐστι | νοῦν ἔχοντας καὶ φρένας. Ib. 540. δεξιῶ πρὸς ἀνδρός ἐστι. Thes. 177.

Ib. ἄνω, ἀνύω, ἀνύτω. Ionic or old Attic dialect, *pursuing*, i. e. *οἰδόν*. Od. III. 496. ἦνον οἰδόν. Also, *to bring to an end, to complete, to effect*. Il. X. 251. μάλα γὰρ νύξ ἄνεται. Herodot. I. 189. VIII. 71. ἦνετο μὲν τὸ ἔργον. VII. 20. πέμπτω ἔτεϊ ἀνομένῳ. Eurip. Androm. 1132. ἀλλ' οὐδὲν ἦνευ. Plat. Cratyl. 415, a. ἀνεν ἐπὶ πολὺ.

Μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ,  
οὔτ' ἄν τι θύων οὔτ' ἐπισπένδων ἄνοις,  
οὐ βωμός ἐστιν οὐδὲ παιωνίζεται.  
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

Frag. Æsch. Dind. 147.

See also Blomf. in Choeph. p. 179. and Anecd. Beck. I. p. 406.



ἀλλ' ἔπαγε τὴν γνάθον.

ΦΙ. διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾷτε μηδαμῶς, ἀλλὰ τηρώμεσθ', ὅπως μὴ Βδελυκλέων αἰσθήσεται. 390

ΧΟ. μηδὲν, ὦ τᾶν, δέδιθι, μηδέν·

ὥς ἐγὼ τοῦτόν γ', ἐὰν γρύ-

ξη τι, ποιήσω δακεῖν τὴν

καρδίαν καὶ τὸν περὶ ψυ-

χῆς δρόμον δραμεῖν, ἵν' εἰδῇ

395

μὴ πατεῖν τὰ

τῶν θεῶν ψηφίσματα.

389. διατέτρωκται. As the old dicast had previously been taunted by his son with having no teeth, we must not be insensible to the value of the feat now performed.

390. τηρέσθαι is here used in the same sense as φυλάττεσθαι, *to be upon our guard*. So infr. 1386. πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια. In Thucyd. IV. 30. it is used in a passive sense. φυλακῇ τῇ μετρία τηρήσονται.

391. ὦ τᾶν. The expression is not unknown either to the tragedians or the orators. Soph. Philoct. 1387. ὦ τᾶν, διδάσκον μὴ θρασύνεσθαι κακοῖς. Eurip. Bacch. 802. Heracl. 321. 688. Dem. 16, 24. 36, 15. See also Tim. Lexic. p. 145.

392. γρύζειν, properly, *to grunt as a swine*; hence *to mutter*, to say gry. Pl. 17. Ran. 913. γρύζοντας οὐδὲ τουτί. Pac. 96. μὴ φλαῦρον μηδὲν γρύζειν. Lysist. 509. Thes. 1095, &c.

394. τὸν περὶ ψυχῆς δρόμον δραμεῖν. Herodot. VIII. 74. ἄτε περὶ τοῦ παιτὸς ἤδη δρόμον θέοντες. IX. 37. τρέχων περὶ τῆς ψυχῆς. Plato, Theat. 172; e. πολλάκις δὲ καὶ περὶ ψυχῆς ὁ δρόμος.

396. πατεῖν, (πάτος, *a trodden path*,) *to tread down contemptuously*. Il. IV. 157. κατὰ δ' ἔρκια πιστὰ πάτησαν. Apoll. Rhod. II. 17. εἰ δ' ἂν ἀπηλεγέοντες ἐμὸς πατέοιτε θέμιστας.

οὐκ ἔφα τις θεοὺς βροτῶν

ἀξιούσθαι μέλειν,

ὅσοις ἀθίκτων χάρις

πατοῖθ'. Æsch. in Ag. 361. and Blomf. in Gloss.

397. τῶν θεῶν. The Chorus here draw themselves up to their fullest height, and assume a look of awful solemnity; the gods spoken of being in fact no other than themselves and fellow-dicasts. Cf. vv. 571. 620, &c. The particular ψηφίσματα to which they allude, were not improbably some recent decisions on the subject of the trierarchy, which branch of the public service was perpetually undergoing changes and alterations. Τῶν θεῶν, Ray.

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλώδιον εἶτα καθίμα  
 δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπείθους.  
 ΦΙ. ἄγε νυν, ἣν αἰσθομένω τούτῳ ζητήτόν μ' ἐσκαλα-  
 μᾶσθαι 400

κἀνάσπαστον ποιεῖν εἶσω, τί ποιήσετε; φράζετε νυνί.

ΧΟ. ἀμννοῦμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέ-  
 σαντες,

ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τὰ τοιαῦτα ποιήσομεν  
 ἡμεῖς.

ΦΙ. δράσω τοίνυν ὑμῖν πίσυνος· καὶ μανθάνετ'· ἦν τι  
 πάθω 'γὼ,

ἀνελόντες καὶ κατακλαύσαντες θεῖναί μ' ὑπὸ τοῖσι δρυ-  
 φάκτοις. 405

MS. ταῖν θεαῖν, the old editions, on which reading a great deal of superfluous ingenuity had been spent.

400. ἐσκαλαμᾶσθαι, *to hook in*. Bek. ἐκκαλαμᾶσθαι. Br. 403. τὰ τοιαῦτα. See Reisig on the insertion of the article, p. 205.

404. ἦν τι πάθω, *if any accident should befall me*. The dicast's determination to die upon his post, deserves attention as well as the phraseology in which that determination is evinced. Let both serve as an excuse for transcribing some noble lines of the poet Callinus. These are indeed the lines which make every man willing to become a martyr in the post to which circumstances call him. Will the dry works of the scavans engender any such feelings? But to our quotation.

Τιμῆν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ, μάχεσθαι  
 γῆς πέρι, καὶ παίδων, κουριδίης τ' ἀλόχου,  
 δυσμενέσιν· θάνατος δέ ποτ' ἔσσεται, ὅππότε κεν δῇ  
 Μοῖραι ἐπικλώσωσ'· ἀλλὰ τις ἰθὺς ἴτω  
 ἔγχος ἀνασχόμενος, καὶ ὑπ' ἀσπίδος ἄλκιμον ἦτορ  
 ἔλσας, τὸ πρῶτον μινυμένου πολέμου.  
 οὐ γάρ κως θάνατόν γε φυγεῖν εἰμαρμένον ἐστὶν  
 ἀνδρ', οὐδ' ἦν προγόνων ἢ γένος ἀθανάτων.  
 πολλάκι δηϊότητα φυγῶν καὶ δοῦπον ἀκόντων  
 ἔρχεται, ἐν δ' οἴκῳ μοῖρα κίχεν θανάτου.  
 ἀλλ' ὁ μὲν οὐκ ἔμπης δῆμῳ φίλος, οὐδὲ ποθεινός·  
 τὸν δ' ὀλίγος στενάχει καὶ μέγας, ἦν τι πάθῃ.

Callinus ap. Brunek. Gnom. Poet. p. 58.

405. δρύφακτοι. Hesych. αἱ τοῦ δικαστηρίου θύραι. So also Mæris and Pollux, 8. 17. "cancelli, septa lignea dicasterii." Conz.

ΧΟ. οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει  
σαντὸν θαρρῶν κάπευξάμενος τοῖσι πατρώοισι θεοῖσιν.

ΦΙ. ὦ Λύκε δέσποτα, γείτων ἥρως· σὺ γὰρ οἷσπερ ἐγὼ  
κεχάρησαι,

407. πατρώοισι. The gods πατῶοι of the Athenians were Apollo and Jupiter: the god πατῶος of Philocleon, as will be seen by the next verse, was that person of heroic rank, who, under the name of Lycus, and with a wolf's head upon his shoulders, had so much to do with the law-courts of Athens. "*Πάτρια, quæ sunt patris; πατῶα, quæ a patre veniunt; πατρικά, qualia patris sunt.*" Hermann in Class. Journ. 1820. No. 42. p. 356.

408. Lycus. Three questions naturally connect themselves with the name of this singular personage. Who was he? whence arose his close connexion with the Attic courts of law? and why the wolf's head on his shoulders? On all these points the Scholiasts and commentators leave us pretty well where they find us. Lycus, says Brunck, was a son of Pandion, king of Athens. This genealogy would certainly lead us, if we followed the son of Pandion on his Asiatic travels, into the very centre of Wolf-land (Creuzer, II. 130—6.): but the more important phenomena would still remain unsolved; those phenomena requiring not a person who had early expatriated himself, but one who by services rendered at home, had made himself the idol of the popular party. Let us try our fortune in another quarter. Whatever satisfaction the measures pursued by Theseus for establishing a popular government in Athens had first given, (Plut. Thes. 24.) (and it is to be hoped that in mentioning this name of Theseus, we grasp a real substantial person, and not a mere myth, as some of the continental scholars imagine), it is certain that that satisfaction was not a permanent one. A strong party was formed against him, as not going far enough in his measures, (Ib. 432.) and he was eventually expelled from Athens. At the head of this party stood a person, whom Plutarch calls Menestheus (fourth in descent from Erectheus, and therefore of heroic family), and who is further stigmatised by him as the first <sup>r</sup> demagogue upon record. The Scholiast on the Plutus of Aristophanes (627), however, ascribes the proceeding to one Lycus: why should not Menestheus and Lycus be the same person; the first being his real, the second his sym-bolical name? But further. What was the nature of *all* the provisions of Theseus is little known; but the leading feature of his policy has been transmitted to us by Thucydides (II. 15). It was to destroy the magistracies and prytaneia (πρυτανεία τε καὶ ἄρχον-

<sup>q</sup> Tittmann in his account of the administration of Theseus, (Darstellung der Griechischen Staatsverf. p. 71.) does not seem to have taken this statement into sufficient account.

<sup>r</sup> Πρῶτος, ὡς φασιν, ἀνθρώπων ἐπιθέμενος τῇ δημαγωγείῃ, καὶ πρὸς χάριν ὕχλω διαλέγεσθαι. Plut. Thes. 32.

τας) of the separate independent Attic towns, and centralize them in Athens. The question is, what is to be understood by this word *prytaneia*? Dr. Bloomfield translates the word 'councils,' and considers it as equivalent to the word *βουλευτήριον* in a subsequent part of the paragraph. Dr. Arnold takes a wider and more masterly view of the word, but exhibits no consciousness of the peculiar sense in which it is here I think to be understood. The *prytanes* (Boeckh I. 233.) were originally judges; and justice-fees in the age of Aristophanes were still called *prytaneia*. It seems therefore no unfair conclusion that by *πρυτανεία* Thucydides meant courts of <sup>s</sup>justice: and that the word *βουλευτήριον* is exegetical, not as Dr. Bloomfield thinks, of the word *πρυτανεῖον*, but of *ἄρχοντας*, the latter implying the nobles in their magisterial, the former in their deliberative <sup>t</sup>office. The loss of their local courts of justice must have been much more inconvenient to the independent states, than that of their deliberative ones; and here accordingly we see the very opening wanted by such a person as Lycus, and a means of gaining that hold upon the judicial feelings of his countrymen, which he ever after maintained. To what extent the measures of this early demagogue went,—whether he wished to take away the administration of justice altogether from the nobles (Plut. Thes. 25.) and confer it on the populace, making it in their hands a stipendiary duty; whether in short the measures of subsequent demagogues were little more than *rifacimenti* of the propositions of this first of their tribe, it is perhaps needless to inquire: a singular practice, however, connected with this Lycus, which will presently be recorded, not unfairly leads to the conclusion that such was the case. The wolf's head upon his shoulders need not detain us long. In that early age, when representative language so much prevailed, the wolf entered so largely into its symbols, that in following the ancient mythologies upon their travels (and where is a more amusing course of travels to be found?) a wolf-path (Creuzer, II. 128.) seems almost as necessary as a steer-path. *Light*, (Cr. IV. 120.) *watching*, and <sup>u</sup>*guardianship* were the ideas which the animal generally represented, and each and all of these will account for the transformation of a vigilant and enlightened demagogue, Menestheus, into a human body with a wolf's

<sup>s</sup> Since the above was written, I find my opinion fully confirmed by Platner. "Ausserdem scheint das Prytaneum, welches schon Theseus errichtet haben soll, ein Gerichtshof gewesen zu seyn, über dessen sonst gang unbekannte Geschäftsthätigkeit sich wohl nur vermuthungsweise so viel sagen lässt, dass dieser Senat," &c. I. 14. 16. See also Müller's Dor. II. 142.

<sup>t</sup> Hence the change of expression in Plutarch (Thes. 24). *Καταλύσας οὖν τὰ παρ' ἐκάστοις πρυτανεία καὶ βουλευτήρια καὶ ἀρχάς, ἐν δὲ ποιήσας ἅπασιν κοινὸν ἐν-ταῦθα πρυτανεῖον καὶ βουλευτήριον* κ. τ. λ.

<sup>u</sup> In this quality of watchman and guardian, the wolf often figures in the Egyptian Hades. (Zoëga's Numi Ægypt. p. 70. and de Obelisc. p. 307.) It is perhaps on a similar understanding, that a pair of wolves is often seen on the feet of Egyptian mummies. So long as the embalming stood good, the soul of the defunct was not called upon to give an account of the body's misdeeds; but that Hades might not be eventually cheated, a couple of vigilant guardians were apparently placed there, as securities for its final appearance.



τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς ὀλοφυρμοῖς·  
 ᾤκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ' ἀκροῶ, 410  
 κάβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι.  
 ἐλέησον καὶ σῶσον νυνὶ τὸν σαντοῦ πλησιόχωρον.

ΒΔ. οὗτος, ἐγείρου. ΣΩ. τί τὸ πρᾶγμ'; ΒΔ. ὥσπερ  
 φωνή μέ τις ἐγκεκύκλωται.

ΣΩ. μῶν ὁ γέρων πη διαδύεται αὖ; ΒΔ. μὰ Δί' οὐ δῆτ',  
 ἀλλὰ καθιμᾶ

αὐτὸν δῆσας. ΣΩ. ὦ μίαρ' ἀνδρῶν, τί ποιεῖς; οὐ μὴ  
 καταβῆσαι;

415

head upon his shoulders. But to quit speculation and come to something more like facts. That Lycus had any particular court of his own, as has been commonly supposed from a passage in Pollux (VIII. 121.), Hudtwalcker considers a mistake. That he had a chapel (with a statue in it) adjoining the principal court of judicature (and it may be adjoining all the courts) in Athens, there can be little doubt. Into the treasury of this chapel, when a day's work had been done in the court, before which the chapel stood, or of which it formed \* part, Hudtwalcker supposes the three obol-piece to have been cast, which it is known the hero always received, as if he had been one of the members of the court, and consequently earned his judicial fee. That the other dicasts were paid their fee near the hero's statue, from whatever cause the custom was derived, is well known. See Boeckh, I. 315. Kopke, p. 626. Wachsm. III. 314. Hudtw. p. 14.

410. ᾤκησας γοῦν ἐπίτηδες ἰὼν, *of purpose therefore you have gone and taken up your abode*. Different derivations have been given of the word ἐπίτηδες: Damm deriving it from *τείνω*, Riemer from *ἄδος*, ἄδην, ἥδος, Buttmann (Lexil. I. p. 46.) from ἐπὶ τάδε. Passow inclines to derive it from *τῆτες*, *σῆτες*, *τῆδες*.

413. Bdelycleon comes hastily out of the house; and finds some difficulty in rousing Sosias from his profound slumber. The first symptoms of returning consciousness are manifested by the slave instinctively grasping at a flask: having made himself master of its contents, he looks up and asks *what is the matter?*

Ib. ἐγκεκύκλωται. Plut. Tib. Gracch. 5. τὸ πᾶν ἐγκυκλούμενοι στρατεύμα. *pass.* Diod. Sic. 4. 23. ἐγκυκλωθῆναι τὴν Σικελίαν.

415. Porson objecting to a dactyl followed by an anapaest, reads ὦ μίαρ' ἀνδρῶν. Suppl. ad Præf. Hec. 53. 56. Reisig proposes ὦ μίαρ' οὗτος. Bekker and Dindorf abide by the old reading. ὦ μιὰ-ρώτατε, τί ποιεῖς; See further Gaisford's Hephæstion, p. 279.

\* Chapels of both kinds occasionally meet us in Grecian and Egyptian accounts. Antiph. 146, 33. Creuzer, I. 322.

ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἐτέραν καὶ ταῖσιν φυλλάσι παῖε,

ἣν πως πρύμνην ἀνακρούσῃται πληγεῖς ταῖς εἰρεσιώναις.

ΦΙ. οὐ ξυλλήψεσθ' ὅποσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι,

ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ Φερέδειπνε ;  
 πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρίν μ' εἴσω μᾶλλον  
 ἄγεσθαι ; 420

ΧΟ. εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,

Ib. οὐ μὴ καταβήσῃ ; See Elmsley in Medeam, p. 251. and Kidd's Dawes, p. 409.

416. κατὰ τὴν ἐτέραν, *ascende ocyus in alteram fenestram*. Br.

Ib. φυλλὰς, a branch or bough with the leaves on. Words ending in *as* were more favoured by the tragic than the comic writers. Blomf. in S. c. Theb. p. 122.

417. ἀνακρούεσθαι (*κρούεσθαι*), to stop a vessel and row it backwards, so that its beak shall still present a front towards the enemy. Herodot. VIII. 84. οἱ μὲν δὲ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο. Thucyd. I. 50. καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλευσάσας. Plut. Alcib. 2. ἀνακρούσαι τὸ ζεύγος ὀπίσω. Lucian, I. 33. παῦε, . . μικρὸν ἀνακρούμενος.

Ib. εἰρεσιώγη (*εἶρος, wool*). A harvest-wreath, made of olive or laurel twigs, and ornamented with wool and fruits. At the feasts Pyanepsia and Thargelia, when sacrifices were offered to the sun and the hours, it was usual for boys to wear wreaths of this kind, during the sacred songs: the sacrifices ended, the wreaths were usually suspended at the door. These wreaths are not to be confounded, as Musgrave has done, with the olive branches of suppliants.

418. συλλαμβάνειν, *to assist*. Pac. 450. κεί τις στρατηγεῖν βουλόμενος μὴ συλλάβῃ. Eccl. 861. τῇ πόλει συλλαμβάνειν. Lysist. 540. Pac.

416. Xen. de Rep. Laced. II. 6. Middle voice. Eq. 229. κἀγὼ μετ' αὐτῶν χῶ θεὸς συλλήφεται. Herodot. III. 49. οἱ δὲ οὐκ ἂν συνελάβοντο τοῦ στρατεύματος. See also *infr.* v. 746.

421. Violent agitation among the chorus: their stings, hitherto concealed in the sheath, are here thrown out, and by their length and sharpness indicate the ferocious feelings which have taken possession of their minds.

Ib. Conz compares Av. 366. εἰπέ μοι, τί μέλλετ' κ. τ. λ.

Ib. χολήν. For the physical meaning of the word, see Blomfield's Gloss. in Prom. 164. For its judicial application, read Dem. 778, 8. καὶ οὐδεὶς ἱμῶν χολὴν οὐδὲ ὀργὴν ἔχων φανήσεται ἐφ' οἷς ὁ βδελυρὸς καὶ ἀναιδὴς ἄνθρωπος οὐτοσὶ βιάζεται τοὺς νόμους ;

ἤνπερ, ἡνίκ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν ;

νῦν ἐκεῖνο νῦν ἐκεῖνο

τοῦξύθυμον, ᾧ κολαζό-

μεσθα, κέντρον ἐντέτατ' ὀξύ.

425

ἀλλὰ θαίματτα βαλόντες ὥς τάχιστα, παιδία,

θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,

καὶ κελεύετ' αὐτὸν ἥκειν

ὥς ἐπ' ἄνδρα μισόπολιν

ὄντα κάπολούμενον, ὅτι

430

τόνδε λόγον εἰσφέρει,

[ὥς χρὴ] μὴ δικάζειν δίκας.

ΒΔ. ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε.

ΧΟ. νῆ Δί' ἐς τὸν οὐρανόν γ' ὥς τόνδ' ἐγὼ οὐ μεθή-  
σομαι.

Ib. κινεῖν χολήν, *movere bilem*. Fl. Christ.

424. τοῦξύθυμον. Eurip. Bacch. 670. τὸ γὰρ τάχος σου τῶν φρενῶν δέδοικ', ἄναξ, καὶ τοῦξύθυμον, καὶ τὸ βασιλικὸν λίαν.

Ib. κολαζόμεσθα. With this word, in the active or middle voice, the Greek writers often join *τιμωρεῖσθαι*, the latter signifying the punishment due to the laws, the former implying rather private correction and emendation. Plat. Protag. 324, c. *τιμωροῦνται δὲ καὶ κολάζονται οἱ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν, καὶ οὐχ ἥκιστα Ἀθηναῖοι οἱ σοὶ πόλιται*. Dem. 122, 23. *ἐκόλαζον δ' οὕτω καὶ ἐτιμωροῦντο οὓς κ. τ. λ.* Aristot. Eth. III. 5. *κολάζουσι καὶ τιμωροῦνται τοὺς δρῶντας μοχθηρά*. See Heindorf in Protag. §. 40.

426. βαλόντες, *having thrown to the ground*, i. e. for the sake of more speed.

434. A scuffle ensues: the Chorus holding a firm grasp on their fellow-dicast, Bdelycleon endeavouring to get him from their hands and consign him once more to the house. His efforts are partly successful. A pause. The Chorus in this rescue see all their former fears confirmed, and that a *manifest tyranny* has commenced. The scuffle is resumed, and the Chorus is again worsted. Unable to deliver their fellow-dicast, the whole state is summoned to the rescue, and by a ludicrous compound, the hateful Theorus as almost the head of that state. Brunck, by a wrong arrangement of the dramatis personæ, has destroyed much of the humour of the passage.

Ib. ἐς τὸν οὐρανόν, sc. κεκραξόμεσθα. Bergler compares Ran. 782. νῆ Δί', οὐρανιὸν γ' ὅσον (ἀνεβόα).

Ib. τόνδε—μεθήσομαι. Br. Rav. Dind. τοῦδε, Dawes. Pors. The

ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής ; 435

ὦ πόλις καὶ Θεώρου θεοσεχθρία,

κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑ. Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὄρας, ὦ δέσποτα ;

ΒΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΧΟ. καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε  
δεῦρο κάξείρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἴεσο, 441

ξυσταλεῖς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,

latest decision on this critical question, which has been so often debated, seems to be, that *μεθίεσθαι* requires a genitive case, when a partial letting go is expressed ; an accusative, when an entire letting go is to be understood. The word *ἦδοναν* (Soph. Electr. 1277), which formerly formed an important article in this discussion, has been judged by Hermann, and confirmed by Gaisford, to have nothing to do with it.

435. As the heavens could not contain two suns, nor the earth two Alexanders, so it was not to be expected that the tyrant simple and the tyrant complex could subsist in Athens. 'Thucyd. VI. 53. ἐπιστάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην, καὶ προσέτι οὐδ' ὑφ' ἑαυτῶν καὶ Ἀρμοδίου καταλυθεῖσαν ἀλλ' ὑπὸ Λακεδαιμονίων, ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόπτως ἐλάμβανεν. Nowhere are these fears and suspicions of the Athenian populace so humorously ridiculed, as in the comedy of the Birds, where the Chorus, i. e. as we now know from Süvern, the Athenians, proclaim a talent reward for any one who will kill a dead tyrant ! Av. 1071.

436. "Ob metrum criticum lege *θεοισεχθρία*, et in Archippo apud Schol. *θεοισεχθρία* contracte, Dobree, Advers. I. 198." Dem. 611, 15. διὰ τὴν αὐτοῦ βδελυρίαν καὶ θεοῖς ἐχθρίαν (*query θεοισεχθρίαν*) πεπονθῶς μὲν μέχρι τῆσδε τῆς ἡμέρας οὐδέν. The *god-hatedness* of *Theorus* seems to be a comic parody of the Homeric Ἔκτορος βίη, &c.

437. προέστηκεν. Herodot. II. 173. ὦ βασιλεῦ, οὐκ ὀρθῶς σεωντοῦ προέστηκεν. V. 49. ὅσῳ προεστέατε τῆς Ἑλλάδος.

439. Av. 1700. βάρβαροι δ' εἰσὶν γένος, | Γοργίαι τε καὶ Φιλίπποι. Ib. ἐν δίκη. Schol. ἐν τῇ δίκη, i. e. δικάζοντες. It more commonly signifies, *justly*. Cf. v. 522.

440. ἐπίστρεφε. Herodot. II. 103. ἐνθεῦτεν δὲ ἐπιστρέψας ὀπίσω ἦε. Soph. Trach. 566. χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χερσὶν | ἦκεν κομήτην ἰόν.

441. ἐξείρας. Herodot. III. 87. ἐξείραντα τὴν χεῖρα. Ib. ἴεσο, imper. of ἵμαι, *proceed*. Soph. CEd. Tyr. 1242. ἴετ' εὐθὺς πρὸς τὰ νυμφικὰ | λέχη.

442. ξυσταλεῖς, *drawn close together, serried*, from συστῆλλω. *dichtgedrängt*, Voss. *συνεσταλμένην* ἔχων τὴν δαίνουσαν, ὥσπερ χρὴ τοὺς εὖ φρονούντας. Isoc. 280, d. ταῦθ' εἰς ἐλάχιστον συστῆλαι. Dem. 309, 2.



ὥς ἂν εὖ εἰδῇ τὸ λοιπὸν σμῆνος οἶον ὥργισεν.

ΞΑ. τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχούμεθα·

ὥς ἔγωγ' αὐτῶν ὁρῶν δέδοικα τὰς—ἐγκεντρίδας. 445

ΧΟ. ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δέ μὴ, φήμ' ἐγὼ

τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙ. εἰά νυν, ὦ ξυνδικασταὶ, σφῆκες ὀξυκάρδιοι,

οἱ μὲν [ἐς τὸν προκτὸν αὐτῶν] εἰσπέτεσθ' ὥργισμένοι,

οἱ δὲ τῶφθαλμῷ κύκλῳ κεντέϊτε καὶ τοὺς δακτύλους.

ΒΔ. ὦ Μίδα καὶ Φρυξ βοήθει δεῦρο καὶ Μασυντία, 451

καὶ λάβεσθε τουτοῦ καὶ μὴ μεθῆσθε μηδενί·

εἰ δέ μὴ, 'ν πέδαις παχείαις οὐδὲν ἀριστήσετε.

ὥς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.

ΧΟ. εἰ δέ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται. 455

ΦΙ. ὦ Κέκροψ ἥρως ἄναξ, τὰ πρὸς ποδῶν Δρακοντίδη,

περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαράβρων χειρούμενον,

Ib. μένος seems most commonly to answer to the Latin word *impetus*, and implies rather a physical than a mental energy. Homer places it at different times in the knees, the *θύμος*, the *στήθος* and the *φρήν*.

443. τὸ λοιπὸν, *for the future*. Pl. 321. Thes. 539. 1163. Lysist. 632. 1040. Dem. 720, 20. 247, 15. τῷ λοιπῷ.

445. ἐγκεντρίδας. A slight pause and an arch look of the actor left the audience to take their choice between ἐγκεντρὶς (*κέντρον*) a *sting*, and ἐγκεντρὶς, the *dicastic style*, with which the long mark of assessment was made. So also *infr.* v. 1086.

446. ἀφίει. Ib. φήμ' ἐγὼ, *my strong declaration is*—

447. χελώνας μακαριεῖν τοῦ δέρματος. Inf. 1292. ἴω χελῶναι μακάριαι τοῦ δέρματος. Plato *Euthyd.* 274, a. μακαρίζω ἄρ' ὑμᾶς ἔγωγε τοῦ κτήματος. Lucian, 3, 240. οὐκ ἔχω ὅπως σε τῆς εὐποτίας μακαρίσω. Supply ἔνεκα.

450. Nub. 946. τὸ πρόσωπον ἅπαν καὶ τῶφθαλμῷ | κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν. 453. οὐδὲν . . . ἀριστήσετε, *you shall have no morning meal*. See Blomf. in Ag. p. 213.

454. A proverbial expression, signifying, “I care nothing for your threats, which are a mere empty noise, like that of fig-leaves (*θρία*) crackling in a fire.” 455. ἐν . . . παγήσεται, i. e. ἐμπαγήσεται. *Something* (i. e. a *sting*) *shall be fastened into you*.

456. Κέκροψ . . . τὰ πρὸς ποδῶν Δρακοντίδη. Double-landed (for he belonged equally to Sais and to Attica)—double-tongued (for he spoke the Egyptian and Pelasgic speech)—the instituter among

οὓς ἐγὼ 'δίδαξα κλάειν τέτταρ' ἐς τὴν χοίνικα ;

ΧΟ. εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρᾳ κακά ;

δηλαδὴ· καὶ νῦν γε τοῦτω τὸν παλαιὸν δεσπότην 460

the Athenians of that holy rite, which of two makes one \* flesh—we cannot be surprised at the Κέκροψ διφυής of the old mythology. (Creuzer's Meletemm. p. 63.) But why the serpent-feet? Is it in honour or dishonour that this epithet is added? Alluding, as Philocleon here does to Cecrops, as the original lawgiver of his country, it is probable that the actor's arch look and tone might have implied the *dicastic* as well as the *serpentine* sting in the epithet Δρακοντίδης,—but it certainly was in no such spirit that Cecrops was thus originally represented by his Egyptian fellow-colonists. With *them* the serpent ranked among the most honourable and sacred of animals. He was *their* symbol of nature for ever renewing her youthful powers. (Creuz. I. 312.) In their health-cup of life, (of which more in a future note,) the serpent either formed its handle, or was seen entwined round its body. In tracing hereafter the Agathodæmon of Egyptian mythology, we shall find him assuming no form so much as that of a serpent. With the two important arts of medicine and agriculture, he is found in the most intimate connexion. Hence (to omit a multitude of other references) the well-known serpent-staff of Æsculapius, and the dragon-chariot of Ceres. Even to the science of legislation I suspect he was not absolutely a stranger; the mystic marriage of Ophiuchus, (the serpent-holder) and Eurynome, intimating not improbably the close union between agriculture and law. In the Pseudo-Demosthenes (1398, 21), the serpent-feet of Cecrops are thus accounted for. ἦδεσαν Κεκροπίδαι τὸν ἐαυτῶν ἀρχηγὸν τὰ μὲν ὡς ἔστι δράκων τὰ δ' ὡς ἔστιν ἄνθρωπος λεγόμενον οὐκ ἄλλοθέν ποθεν, ἢ τῷ τὴν σύνεσιν αὐτοῦ προσομοιοῦν ἀνθρώπῳ, τὴν ἀλκὴν δὲ δράκοντι. For further information on this important person in Athenian history, (among other things as connected with its legislation and agriculture,) see Wachsm. I. 35. &c. 4. 224. Kopke, 3. 31. Plato's Critias. Herodotus, VIII. 44. Ovid. Met. 2. 555. Plin. Hist. N. 5. 56. Hyginus. Creuzer, I. 172. II. 35. 286. 516. 599. 648. 655. 727. 817. IV. 226. 339. 340. et alibi.

458. In Athens out of one chænix of corn were baked four large loaves or eight small ones (Boeckh. I. 131). I translate therefore: *whose tears under my tuition have run four to the chænix*, i. e. four large ones, not eight small ones.

459. Eurip. Phœn. 528. ὦ τέκνον, οὐκ ἅπαντα τῷ γήρᾳ κακά . . . πρόσσεστιν.

460. On the distinction between δῆλα δὴ and δηλαδὴ see Buttmann ad Plat. Crit. §. 8. Steph. in Protag. §. 1. Brunck by a false punctuation has destroyed the whole force of the passage.

\* Hence no doubt the Cecrops with two faces, bearded and smooth, on Attic coins. See Rasche's Lexicon Univers. Rei Num. 1230. sq.

γ Apollon. Rhod. Argon. Eurynome may, however, allude to νόμος, a nome.

πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι  
 διφθερῶν κάξωμίδων, ἅς οὗτος αὐτοῖς ἡμπόλα,  
 καὶ κυνᾶς, καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει,  
 ὥστε μὴ ῥιγῶν ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι  
 οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων. 465  
 ΦΙ. οὐκ ἀφήσεις οὐδὲ νυνί μ', ὦ κάκιστον θηρίον;  
 οὐδ' ἀναμνησθεῖς ὅθ' εὐρὼν τοὺς βότρυς κλέπτοντά σε  
 προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς,

461. πρὸς βίαν (Heracl. Eurip. 47. 97. 222. 885.) χειροῦσιν, *handle violently*.

462. διφθερῶν, Thucydides (II. 75.) couples δέρρεις and διφθέρας, of which the first, according to Dr. Arnold, implies "skins" generally, and διφθέρας such skins or hides as were to be artificially prepared for man's use. "Neque non quædam nationes harum (ovium) pellibus sunt vestitæ, ut in Gætulia et in Sardinia. Cujus usum apud antiquos quoque Græcos fuisse adparet, quod in Tragædiis senes ab hac pelle vocantur διφθερίαι, &c. Varro de R. R. II. 42. Discimus quoque ex comædia (Vesp. 439), coriaceas etiam fuisse et servulorum et rusticorum pænulas." Taylor in Lyeurg. Orat. Att. (Reiske) IV. 167. Nub. 72. Eccl. 80. Lucian, I. 76. 79.

Ib. ἐξωμῖς (ᾠμοι), a man's under-garment without arms to it, so that the shoulders were bare.

463. κυνᾶς. Herodot. VII. 89. περὶ μὲν τῇσι κεφαλῇσι κυνέας εἶχον ἀγχοτάτω πεποιημένας τρόπον τὸν Ἑλληνικόν. Dem. 1377, 11. τὰς κυνᾶς τὰς Βοιωτίας ἔχοντες. Ib. χειμῶνος ὄντος. So also Eq. 883. Ran. 1190.

464. Ἀν. 935. πάντως δ' ἐμοὶ ῥιγῶν δοκεῖς. Doric infin. for ῥιγοῦν.

465. αἰδῶς, *reverentia erga alios*. Monk's Alcest. v. 617. Compare Theogn. 85. οἷσιν ἐπὶ γλώσση τέ καὶ ὀφθαλμοῖσιν ἔπεισιν | αἰδῶς. The eyes have ever been considered the best indicators of what is passing in the mind. Hence the commendation of Eusthenes, the physiognomist, by Theocritus:

Εὐσθένηςος τὸ μᾶμα· φνσιγνώμων ὁ σοφιστῆς,  
 δεινὸς ἀπ' ὀφθαλμῶν καὶ τὸ νόημα μαθεῖν.

Ep. 11.

Ib. τῶν παλαιῶν—ἐμβάδων, i. e. ἔνεκα.

468. Reminiscences of this kind must have been rife among the slaves of antiquity; hence such taunts as the following:

Κο. ἢ οὐ μένασ' ὅτ' ἐγὼν τὴν κατήλασα, καὶ τὴν σεσαρῶς  
 εἰ ποτικιγκλίσδεν, καὶ τᾶς δρυὸς εἶχεο τήνης;  
 Λα. τοῦτο μὲν οὐ μένναμ'· ὅκα μὰν πόκα τᾶδε τὴν δάσας  
 Εὐμάρης ἐκάθηρε, καλῶς μάλα τοῦτό γ' ἴσαμι.

Theoc. Id. V. 116.

ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.  
 ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν υἱὸν ἐκδραμεῖν. 470  
 ΧΟ. ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,  
 οὐκέτ' ἐς μακρὰν, ἵν' εἰδῇθ' οἷόν ἐστ' ἀνδρῶν τρόπος  
 ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα.

ΒΔ. παῖε παῖ, ὦ Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.

ΞΑ. ἀλλὰ δρῶ τούτ'· ἀλλὰ καὶ σὺ τῷφε πολλῶ τῷ  
 καπνῷ. 475

ΣΩ. οὐχὶ σοῦσθ', οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε  
 τῷ ξύλῳ.

ΞΑ. καὶ σὺ προσθεὶς Αἰσχίνην ἔντυφε τὸν Σελλαρτίου.  
 ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ.

469. ζηλωτὸς, *to be an object of envy*. Invernizius compares Joseph. Antiq. I. 24. Konz compares Æsch. Choeph. 1004. ἀζηλα νίκης—μιάσματα. Ib. δέ. On this disjunctive particle, see Hermann's Nub. p. 178. 470. ἐκδραμεῖν. Bdelycleon appears to have entered the house at v. 454.

471. καλὴν δίκην. Wass compares Thucyd. II. 7. λελυμένων λαμπρῶς τῶν σπονδῶν. Dion. Halic. Antiq. 9. 25. λαμπρῶς ἡγωνίσαντο, καὶ ἀνέπνευσαν ἐκ τοῦ δέους. Horatius. *Splendide mendax*. Also *probe* *ma-didus*, and the like, where the adverb is used in an ironical sense.

472. ἐς μακρὰν, *at a distant period*. Herodot. II. 121. οὐκ ἐς μακρὴν ἔργου ἔχασθαι. V. 108. Ἴωνες δὲ οὐκ ἐς μακρὴν βουλευσάμενοι, ἦκον πολλῶ στόλῳ. Æsch. Suppl. 925. κλαίοις ἂν, εἰ ψαύσεις, οὐ μάλ' ἐς μακρὰν. Dem. 24, 1. δείξειν οὐκ εἰς μακρὰν.

475. τῷφε πολλῶ τῷ καπνῷ. Xanthias's mode of dealing with these party-friends of Cleon, was in *practice* much what honest Major Downing's plan is in *theory*. "If the people put scamps in office, jest because they are party-men, things will go on worse and worse, and there won't be no laws but jest such laws as will keep these very scamps in their offices; and so instead of havin laws to protect us again scamps, we'll have scamps to make laws for us; and that's jest turnin things the rong eend first. . . It is for the people therefore to see that none but the good, the wise and the honest, git into office to execute the laws; and if by any accident a sly chap slips in, we must keep a sharp eye on him, and as soon as he goes crooked, *smoke him out*." Letters of J. Downing, Major, Downingville Militia, second Brigade.

476. Æsch Supp. 836. σοῦσθε σοῦσθ' ἐπὶ βᾶριν ὅπως ποδῶν. Speed and impetus are, as Konz observes, implied in the word.

478. The Chorus are driven back. ἐμέλλομεν ἀποσοβήσειν. For the construction, see Acharn. 302. ἀποσοβήσειν. Xen. Cyrop. II.



ΒΔ. ἀλλὰ μὰ Δι' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,  
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟ. ἄρα δῆτ' οὐκ αὐτὰ δῆλα 481

τοῖς πένησιν, ἢ τυραννὶς

ὥς λάθρα γ' ἐλάνθαν' ὑπιούσαί με ;

εἰ σύ γ', ὦ πόνῳ πονηρὲ καὶ κομηταμυνία,

τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις, 485

οὔτε τιν' ἔχων πρόφασιν

οὔτε λόγον εὐτράπελον,

αὐτὸς ἄρχων μόνος.

ΒΔ. ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς

ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγὰς ; 490

126. οὗς δὲ μὴ δύναντο λαμβάνειν, ἀποσοβοῦντες ἂν ἐμποδὼν γίγνοιτο τοῦ μὴ ὄραν κ. τ. λ.

Ib. τῷ χρόνῳ. Nub. 66. εἴτα τῷ χρόνῳ | κοινῇ ξυνέβημεν. 865. ἡ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 1242. Pac. 559. πολλοστῷ χρόνῳ.

479. ῥαδίως οὕτως. Eurip. Suppl. 159. οὕτω τὸ θεῖον ῥαδίως ἀπεστράφησ; Dem. 1077, 18. Lysias, 150, 35. 174, 32. Dobree.

480. μελῶν . . . βεβρωκότες. Od. XXII. 403. βεβρωκῶς βούς. II. 203. χρήματα . . . βεβρώσεται.

Ib. Philocles. Compare Thes. 168. Av. 281. 1295. If the same person is spoken of in all these passages, it is difficult to say whether the present text is intended as a compliment or a sarcasm.

483. ὑπείμι (εἵμι) = ὑπέρχομαι τίνα, *to steal upon a person, to come upon him insensibly*. That a tyranny must have come in *very* stealthily upon our Athenian, is evident from the words employed, *λάθρα, ἐλάνθαν'* (ἐλάμβαν', Oxf edit) ὑπιούσα. Passow compares Paus. 7, 1, 3.

484. πόνῳ πονηρῷ. Lysist. 350. ὦνδρες πόνῳ πονηροὶ, *boshartig*, Voss. rather *boshartig* *büs*, (Pass.) *most wicked*. Heindorf compares it with such expressions as Plat. Sophist. 231, c. *γένει γενναία*. Soph. Œd. Ty. 1469. *γονῇ γενναίῃ*. Xenoph. Hieron. III. extr. *φύσει πεφυκῶς*. *λάθρα ἐλάνθανε* in the preceding verse appears to be an expression of the same kind.

Ib. *κομηταμυνία* (κομάω, Ἀμυνίας), a fop, like Amyntias, in the arrangement of his hair.

487. εὐτράπελον (τρέπω) *turning itself easily*: hence, *urbane, witty, facetious*. Cf. Plut. 949.

490. ἐς λόγους ἔλθοιμεν ἀλλήλοισι. Nub. 252. *ἐγγενέσθαι ταῖς Νεφέλαισι ἐς λόγους*. Eq. 806. *στεμφύλω ἐς λόγον ἔλθαι*. Lysist. 468. In Herodotus most frequent. II. 3. *ἐλθὼν ἐς λόγους τοῖς ἱερεῦσι*. V. 108. VI. 86. 134. IX. 44. Soph. Œd. Col. 1164. *σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'*.

ΧΟ. σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐρῶν,  
καὶ ξυνὼν Βρασίδα, καὶ φορῶν κράσπεδα

491. μισόδημε. Æsch. 51, 7. οὐ μισόδημος ὢν, ὥς φησιν ὁ κατήγορος, ἀλλὰ μισοπόνηρος. Din. 111, 11. οἱ δ' ἐξεληλεγμένοι κατὰ τῆς ἐαυτῶν πατρίδος δῶρα εἰληφότες πονηροὶ καὶ ἄδικοι καὶ μισόδημοι νομίζονται εἶναι. Lycurg. 152, 42. μισόδημος ἢ μισαθῆναιος. Andoc. 30, 3. 31, 10. Lysias, 177, 20. Isoc. 151, c.

σύκας φυτεύω πάντα πλὴν Λακωνικῆς.  
τοῦτο γὰρ τὸ σύκον ἐχθρόν ἐστι καὶ τυραννικόν·  
οὐ γὰρ ἦν ἂν μικρὸν, εἰ μὴ μισόδημον ἦν σφόδρα.

Fragm. Arist. Dind. 164.

Ib. μοναρχίας ἐρῶν. If decided enmity to aristocracy and democracy constituted a lover of monarchy, the poet Heniochus (whatever his age or country) must have been one of that stamp.

ἐγὼ δ' ὀνόματα μὲν καθ' ἐκάστην αὐτίκα  
λέξω. συνάπασαι δ' εἰσὶ παντόδapai πόλεις,  
αἱ νῦν ἀνοηταίνουσι πολλὴν ἤδη χρόνον.  
τάχ' ἂν τις ὑποκρούσειεν, ὅ τι ποτ' ἐνθάδε  
νῦν εἰσὶ· κὰν ἔροιτο, παρ' ἐμοῦ πεύσεται.  
τὸ χωρίον μὲν γὰρ τόδ' ἐστι πᾶν κύκλω  
Ὀλυμπία. τήνδ' εἶδε τὴν σκηνὴν ἐκεῖ·  
σκηνὴν ὁρᾶν θεωρικὴν νόμιζέ σε.  
εἶεν. τί οὖν ἐνταῦθα δρῶσιν αἱ πόλεις;  
Ἐλευθερία· φίλοντο θύσουσάι ποτε,  
ὅτε τῶν φόρων ἐγένοντ' ἔλευθεραι σχεδόν.  
κᾶπειτ' ἀπ' ἐκείνης τῆς θυσίας διέφθορεν  
αὐτὰς ξενίζουσ' ἡμέραν ἐξ ἡμέρας  
Ἀβουλία κατέχουσα πολλὴν ἤδη χρόνον.  
γυναῖκε δ' αὐτὰς δὴ ἐταράττετόν τινα  
αἰὲ συνοῦσαι· Δημοκρατία θατέρα  
ὄνομ' ἐστὶ, τῇ δ' Ἀριστοκρατία θατέρα,  
δι' ἧς πεπαρφνήκασιν ἤδη πολλάκις. Stobæi Floril. p. 169.

492. Βρασίδα. The metre of this and the two following verses is antistrophic to vv. 435-7. For the exploits of this most distinguished Spartan, see Thucydides. The eloquent historian of the Dorians, after dwelling with delight on the character of the Spartan Calli-cratis,—"dealing uprightly and honestly with the allies; disdaining all power and authority which did not emanate from the state; refusing to do any thing by private connexions or influence; shewing himself every where humane, magnanimous, and heroic,"—adds, "In Brasidas we admire chiefly the manner in which the same elevation of mind was combined with a particular skill in controlling and availing itself of the circumstances of the times." Müller's Dorians, II. 412, 13. Pac. 639. τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους, | αἰτίας ἂν προστιθέντες, ὥς φρονοῖ τὰ Βρασίδου.

στεμμάτων, τήν θ' ὑπήνην ἄκουρον τρέφων ;

ΒΔ. νῆ Δί' ἧ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς

μᾶλλον ἢ κακοῖς τοσούτοις ναυμαχεῖν ὁσημέραι. 495

ΧΟ. οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σοῦστίν οὐδ' ἐν πηγάνῳ·

τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχοινίκων ἐπῶν.

ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος

ταῦτά ταῦτά σου καταντλή καὶ ξυνωμότας καλῇ.

Ib. κράσπεδον (κροσσός=θύσανος) border, hem. Theoc. Id. 2. 53. τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δέλφισ.

493. στεμμάτων, uoöl. Eurip. Orest. 12. στέμματα (Schol. ἔρια) ἔήνασ'.

Ib. ὑπήνη (ὑπό, ἦνη, ἥνιον, the part of the bridle which comes into the mouth). As applied to the beard, it appears to have signified at one period the mustachio (μύσταξ), or hair on the upper lip, and at another, the hair on the chin: hence much confusion among writers and commentators. Lysist. 1073. καὶ μὴν ἀπὸ τῆς Σπάρτης οἰδὶ πρέσβεις ἔλκοντες ὑπήνας | χωροῦσ'.

494. ἐκστῆναι. “Rarissima sunt exempla, in quibus trisyllabum verbum ultra cæsuram dipodiæ secundæ una syllaba occurrit, et incorrupta quinque tantum, nisi quid me fugit, reperiuntur Vespis vv. 368. (sup. 386.) 478. 512. Ach. 301. Pac. 645.

ἦ δ' ἐμοὶ Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου.  
νῆ Δί', εἰθίσθης γὰρ ἡδεσθαι τοιοῦτοις πράγμασιν.  
κατατεμῶ γὰρ τοῖσιν ἱππεῦσιν ποτ' ἐς κατύματα.  
χρυσίῳ τῶν ταῦτα ποιοῦντων ἔβυνον τὸ στόμα.”

Reisig. Conject. p. 128.

495. ναυμαχεῖν. This metaphorical mode of speaking will be fully illustrated in a future play.

496. σέλινον, parsley. Il. II. 776. ἐλεόθρεπτον . . σέλινον. For a ridiculous piece of poetic flattery connected with this word, see Lucian, 6. 31.

Ib. πήγανον (πήγνυμι), rue. As parsley and rue formed the entrances upon the parterres and flower-beds of the ancients, the text signifies, *matters are but just beginning with us.*

497. παρεμβάλλειν, to thrust in. Dem. 1026, 20. ἐὰν . . . ἐτέρους παρεμβάλλῃ λόγους. Æsch. 24, 7. ὅταν . . . αἰσχροῖς ὑποψίας παρεμβάλλῃ. 42. παρεμβάλλων τὰς ἐμὰς δημηγορίας. 23, 42. παρεμβολαὶ λόγων.

Ib. τριχοινικά, (containing three chænices) = ἀγοραῖα ἔπη. Konz. Pac. 520. ῥήμα μυριάμορον.

498. ξυνήγορος, a public accuser. See infr. v. 602.

499. ταῦτά ταῦτα. Nub. 234. 1280. 1328. Pac. 972. Plut. 153.

ΒΔ. ἄρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;  
ἢ δέδοκται μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας. 501

ΧΟ. οὐδέποτε γ', οὐχ, ἕως ἄν τί μου λοιπὸν ᾗ,  
ὅστις ἡμῶν ἐπὶ τυραννίδ' ᾧδ' ἐστάλῃς.

ΒΔ. ὥς ἅπανθ' ὑμῖν τυραννὶς ἐστὶ καὶ ξυνωμόται,  
ἦν τε μείζον ἦν τ' ἔλαττον πράγμα τις κατηγορῇ, 505  
ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν.

Ib. *καταντλεῖν*, to pour water in great quantities, and in such a manner, as to throw over, to spill. Plat. 1 Rep. 344, d. ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὧτων ἀθρόον καὶ πολλὸν τὸν λόγον. (*Quemadmodum balneator aqua largissima lavantes solet perfundere, ita immensam quandam verborum copiam in aures nostras infundere.* Ast.) 7 Rep. 536, b. καὶ φιλοσοφίας ἔτι πλείω γέλωτα καταντλήσομεν. Lysid. 204, d. ἐπειδὴν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν.

Ib. *ξυνωμότας*. In the same spirit are conceived all Cleon's exclamations in the 'Knights.' 257. ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν. 450. τύπτουσί μ' οἱ ξυνωμόται. 476. ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ.

501. *δέδοκται*. A determination has been come to. Properly a term of the ecclesia.

Ib. *δέρεσθαι καὶ δέρειν*. Bergler compares Ran. 897. δάκνειν καὶ δάκνεσθαι.

Ib. *δι' ἡμέρας*, the day through. Infr. 1070. δι' ἔτους. Pac. 27. δι' ἡμέρας ὅλης. Ran. 260, 265. Nub. 1053. Pac. 56. Herodot. I. 97. τοῖσι πέλας δι' ἡμέρης δικάζειν. See also Blomf. in Ag. p. 234.

503. *ἐστάλῃς*. The word *στέλλειν* occurs continually, both in a military and a naval signification among the Greek writers. νῆα, Od. II. 287. XIV. 248. στρατιήν, Herodot. III. 141. στολὸν, Id. V. 64. τίνα ἐς μάχην, Il. XII. 325. Schol. ὅστις ἐστάλῃς ἐπὶ τῷ τυραννήσαι ἡμῶν. Br. κατεστάλῃς.

504. How deeply the spirit, intimated in the present dialogue, pervaded the Athenian republic about this very time. see narrative contained in Appendix (F). That it had not ceased in the age of Demosthenes, or whoever wrote the thirteenth speech, commonly attributed to him, a short extract will shew. 170, 5. ἀνέφξαν δὴπον πρώην τινὲς τὸν ὀπισθόδομον. οὐκοῦν οἱ παριόντες ἅπαντες "τὸν δῆμον καταλεῦσθαι, τοὺς νόμους οὐκέτ' εἶναι." τοιαῦτα ἔλεγον. καιτοὶ ὦ ἄνδρες Ἀθηναῖοι (καὶ σκοπεῖτε, ἂν ἀληθὴ λέγω) οἱ μὲν ταῦτα ποιοῦντες ἄξια ἐποίουν θανάτου, ὁ δὲ δῆμος δ' οὐ διὰ τούτων καταλύεται, πάλιν κόπας τις ὑφέιλετο. "μαστιγοῦν, στρεβλοῦν πάντες ἐβόων, λέγοντες "τὸν δῆμον καταλύεσθαι." ἐγὼ δὲ τί φημί; τὸν μὲν ὑφαιρούμενον θανάτου ποιεῖν ἄξια ὥσπερ ἐκείνοι, τὸν δῆμον δ' οὐ διὰ τούτων καταλύεσθαι. ἀλλὰ πῶς καταλύεται, οὐδεὶς λέγει οὐδὲ παρρησιάζεται. See also Orat. 58. 1333. 6. and Proœmia, p. 1573; also Thucyd. VI. 60. 505. See again the notes to v. 602.

506. *πεντήκοντ' ἐτῶν*, i. e. ἐκ πολλοῦ χρόνου. As we should say, *for half a century*, using a definite for an indefinite time.



νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιοτέρα·  
 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλινδεται.  
 ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,  
 εὐθέως εἶρηχ' ὁ πωλὼν πλησίον τὰς μεμβράδας· 510  
 “οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι.”  
 ἦν δὲ γήτειον προσαιτῇ τις ἀφύαις ἡδυσμά τι,  
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρω·  
 “εἰπέ μοι, γήτειον αἰτεῖς, πότερον ἐπὶ τυραννίδι ;  
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα ;” 515  
 ΞΑ. κάμέ γε . . χθὲς εἰσελθόντα τῆς μεσημβρίας—  
 ΒΔ. ταῦτα γὰρ τούτοις ἀκούειν ἡδέε', εἰ καὶ νῦν ἐγὼ  
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν  
 ὀρθροφοιτοσυκοφαντοδικοταλαιπώρων τρόπων  
 ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω 520  
 ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά.

509. μεμβράς, a viler sort of anchovy. That the *orplus* was a rare and costly, the *membras* a cheap and common sort of fish, the text sufficiently indicates:—still the latter did not want its puffers in the fish-markets (ἐν τοῖς ἰχθύσι) of Athens.

ἄτοπόν γε κηρύττουσιν ἐν τοῖς ἰχθύσι  
 κήρυγμ', ὅπου καὶ νῦν τις ἐκεκράγει μέγα  
 μελιτος γλυκυτέρας μεμβράδας φάσκων ἔχειν.  
 εἰ τοῦτο τοιοῦτ' ἐστίν, οὐδὲν κωλύει  
 τοὺς μελιτοπώλας αὖ λέγειν βοᾶν θ' ὅτι  
 πωλοῦσι τὸ μέλι σαπρότερον τῶν μεμβράδων.

Antiphanes in Phil. Mus. I. 577.

For an account of the curious habits of the orplus, see Aristotle and Athenæus.

511. ὀψωνεῖν . . ἐπὶ τυραννίδι. This man seems to wish to have a tyranny for his dessert. The construction has been explained in the *Acharnenses*. 512. γήτειον Attic for γήθιον, some condiment of more than usually excellent flavour.

519. ὀρθρὸς, φοιτῶν, συκυφάντης, δίκη, ταλαίπωρος, a mode of life, which embraces in it all the miseries of early movements, and a subsistence gained by sycophancy and suits of law.

520. γενναῖον βίον, the life of a gentleman. See Timæi Lexic. in v.

521. αἰτίαν ἔχω . . δρᾶν, I am thought, adjudged to do. Plat. Gorg. 503, b. δι' ὅντινα αἰτίαν ἔχουσιν Ἀθηναῖοι βελτίους γεγονέναι. 1 Alcib.

ΦΙ. νὴ Δί' ἐν δίκη γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα  
ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς·  
οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσιν, ἀλλ' ἥδιον ἂν

119, a. ὅς τις αἰτίαν ἔχει διὰ τὴν Περικλέους συνουσίαν σοφώτερος γεγονέ-  
ναι. Ib. ὦν. See Porson's *Hecuba*, 782.

Ib. φρονῶν τυραννικά. Some passages from graver Greek authors, tending to shew that these declarations of the comic poet are not the mere sallies of a light imagination, have been already submitted to the reader. The following reflections of an English writer, (a severe, but as becomes a man handling the sacred duties of an historian, a just and impartial judge,) well deserve his further attention. "Where the constitution is such that all ranks have a clear interest in its preservation, where every man's house is his castle, where the property of the rich, and the persons and honest earnings of the poor, are equally protected by the law, and the hope of rising to a higher station is denied to none, there the law of treason may be mild. But no mild law, no common precaution could give security to a constitution like the Athenian. The law of treason, accordingly, at Athens, was conceived in the highest spirit of despotism; *it was atrocious*. Before the council-hall stood a column, on which was thus engraved: 'Whoever shall overthrow the democracy, or hold any magistracy in Athens, when the democracy shall be overthrown, may be lawfully killed by any one; the person killing him shall be held holy before the gods and meritorious among men, and shall be rewarded with the whole property of the person killed.' The same principle of committing public justice to the discretion of individuals, was pushed yet further in the following oath which was required of every Athenian: 'I will kill with my own hand, if I am able, whoever shall overthrow the democracy; and if any hold office under any other government, I will esteem holy before the gods whoever shall kill him. Whoever may lose his life in killing, or attempting to kill such a person, I will befriend his children and their offspring, as I would Harmodius and Aristogeiton. Whatever oath may be taken adverse to the democratical authority, I abjure and hold as nothing.' Prayers and imprecations were added, for blessings on all who maintained this oath, and utter destruction to those, and the race of those, who should break it." Mitford, vol. V. p. 36. See further on this subject, *L'Esprit des Lois*, lib. xii. c. 18: also the chapter on the English character in the nineteenth book; and where the advantage, which the English constitution has over the ancient republics, is well pointed out.

522. ὀρνίθων γάλα. A Greek proverbial expression for some unusual dainty. Av. 731. πλουθυμίαν, | εὐδαιμονίαν, βίον, εἰρήνην, | νεότητα, γέλωτα, χορούς, θαλάς, | γάλα τ' ὀρνίθων. Hence the bait for the gourmand Hercules. 1672. ὀρνίθων παρέξω σοι γάλα.

524. βάτις, a prickly sort of ray-fish. Fragm. Arist. (Dind. 302.)

δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνιγμένον. 525  
 ΒΔ. νὴ Δί' εἰθίσθης γὰρ ἤδεσθαι τοιούτοις πράγμασιν·  
 ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,  
 ἀναδιδάξιν οἷομαί σ' ὥς πάντα ταῦθ' ἀμαρτάνεις.

ΦΙ. ἐξαμαρτάνω δικάζων ; ΒΔ. καταγελῶμενος μὲν οὖν  
 οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς. 530  
 ἀλλὰ δουλεύων λέληθας. ΦΙ. παῦε δουλείαν λέγων,  
 ὅστις ἄρχω τῶν ἀπάντων. ΒΔ. οὐ σύ γ', ἀλλ' ὑπη-  
 ρετεῖς

οἰόμενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,  
 ἥτις ἢ τιμὴ' στί σοι καρπουμένῳ τὴν Ἑλλάδα.

525. *lopàs, a flat earthen vessel, a stew-pan, saucepan.* Pl. 813.  
 ὄξϊς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα | χαλκῇ γέγονε.

A. ξένου τὸ δείπνόν ἐστιν ὑποδοχῆς τινός.

B. ποδαποῦ ; διαφέρει τῷ μαγείρῳ τοῦτο γάρ.

οἶον τὰ νησιωτικὰ ταυτὶ ξενύδρια

ἐν προσφάτοισιν ἰχθυδίοις τετραμμένα,

καὶ παντοδαποῖσι, τοῖς ἀλίμοις μὲν οὐ πάνυ

ἀλίσκετ', ἀλλ' οὕτως παρέργως ἀπτεται·

τὰς δ' ὀνθυλεύσεις καὶ τὰ κεκαρυκευμένα

μᾶλλον προσεδέξατ'. Ἀρκαδικὸς τοῦναντίον

ἀθάλαστος ὦν τοῖς λοπαδίοις ἀλίσκεται.

Fragm. Menand. p. 175.

Ib. *πνίγειν*, to seethe or dress meat in a close vessel, by a slow, moist heat ; *to stew*.

527. *σιγῶν ἀνάσχη.* Od. IV. 595. *ἀνεχοίμην ἤμενος.* XVI. 277. σὺ δ' εἰσορόων ἀνέχεσθαι. Herodot. V. 19. ἀλλὰ ἀνέχεν ὀρέων τὰ ποιευμένα.

528. *ἀναδιδάξιν.* Cf. Eq. 1045.

530. *ἐπαίειν*, to feel corporeally. Herodot. III. 29. *ἔναιμοί τε καὶ σαρκῶδες*, καὶ ἐπαίοντες σιδηρίων. hence metaph. *to perceive*. On the quantity, see Blomf. Pers. p. 57. Ib. *προσκυνεῖν* cum acc. see Matthiæ, §. 407.

531. *δουλεύων λέληθας*, are a slave without being aware of it. Dem. 543, 9. *συνέβη δὲ ὑπερημέρῳ γενομένῳ λαθεῖν αὐτῷ διὰ τὸ ἀδικοῦσθαι.* 661, 7. *λήσομεν μισθοφόρων ἔργον ἀνθρώπων ποιοῦντες.* 532. *ὅστις, ut qui.*

534. *καρπουμένῳ τὴν Ἑλλάδα*, enjoying the revenue of Greece. Isæus, 54, 27. *καρπωσάμενος αὐτὸν (κληρὸν sc.) δέκα ἔτη.* 75, 7. *ἡσθόμην καρποῦμενος τούτους τὰ ἐκείνου.* 82, 35. Dem. 478, 2. *τούτου τὴν δόξαν τὸ τῆς πόλεως ὄνομα καρποῦται.* 662, 5. *τὴν πλεονεξίαν δ' ἀγαπῶσιν, ἣν διὰ τοῦ δοκεῖν ὑφ' ἡμῶν τιμᾶσθαι καρποῦνται.* 700, 17. *ἵνα τῶν πολλῶν χρόνον ἡμῶς τινὲς ἐκκεκαρπωμένων καὶ πολλὰ τῶν ὑμετέρων διηρπακῶτων μηδ' ἂ*

ΦΙ. πάνν γε· καὶ τούτοισί γ' ἐπιτρέψαι θέλω. ΒΔ. καὶ μὴν ἐγώ. 535

ἄφετέ νυν ἅπαντες αὐτόν. ΦΙ. καὶ ξίφος γέ μοι δότε.

ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔ. εἰπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ ὀμμένης;

κλέπτοντες φανερώς ἐλήφθησαν καταθῶσι. 754, 14. δι' ἀπληστίαν δὲ τρόπων διχόθεν καρποῦνται τὴν πόλιν. 821, 24. καρπωσάμενοι δέκα ἔτη τοὺς ἀνθρώπους. 828, 15. τὸ δ' ἐργαστήριον κεκαρπωμένος. 827, 16. ἐβδομήκοντα μῶας καρποῦσθαι. 15, 22. 854, 23. 857, 14. 858, 1. 865, 21. (χρήματα). 1293, 10. 1379, 26. Thucyd. V. 28. (ἀμφοτέρους) ἐκκαρπωσάμενοι, where see Arnold.

535. The course of the text is now bringing us to a very important portion of Athenian jurisprudence; viz. the custom of submitting their differences to arbitration, before they tried the decisions of the regular tribunals. As a knowledge of this subject is essentially necessary to the right understanding and enjoyment of the Greek orators, the student will find the elements of the subject discussed in Appendix (G.)

Ib. τούτοις . . ἐπιτρέψαι, sc. κρίσιν, δίκην, vel δίαίταν. Dem. 813, 1. τοῖς οἰκείοις ἐπιτρέπειν. 861, 25. ἐπιτρέψαι . . Ἀρχενέω καὶ Δρακοντίδῃ. 912, 28. καὶ ἡμεῖς ἐπετρέψαμεν Θεοδοτῷ ἰσοτελεῖ κατὰ συνθήκας. 1013, 5. παραγράφαμενοι (having got registered) Σόλωνα Ἐρχιέα διαιτητὴν, τούτῳ ἐπετρέψαμεν δικάσαι περὶ ὧν ἐνεκαλοῦμεν ἀλλήλοις. 1281, 24. ἐπιτρέπειν τοῖς εἰδόσιν ἴσοις καὶ κοινοῖς. Æsch. 65, 27. ἐπιτρέπειν πόλει ἴση καὶ ὁμοίᾳ περὶ τῶν ἐγκλημάτων. Thucyd. IV. 54. Ἀθηναῖος ἐπιτρέψαι περὶ σφῶν αὐτῶν πλὴν θανάτου. Dem. 1028, 9. 1037, 7, 11. 1167, 12. Isæus, 54, 6. Æsch. 9, 31.

536. The sword is given to Philocleon.

537. ἡττηθῶ σου. Eurip. Suppl. 705. δεξιῷ δ' ἡσώμενον | φεύγει τὸ κείνων. (This is the earlier Attic; the σσ being afterwards changed to ττ.) Lysias, 161, 2. τίς γὰρ ἔτι θελήσει χρυσὸς εἶναι, εἰ ἡττηθήσονται (inferiore loco penes vos erunt. Reiske) τῶν κακῶς ὑμᾶς ποιοῦντων οἱ εὖ ποιοῦντες.

Ib. περιπεσοῦμαι τῷ ξίφει. Soph. Aj. 828. πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει. Antiph. 123, 8. πολέμῳ τῷ τούτου βέλει περιπεσών. The metaphorical expressions περιπίπτειν ζημίας—συμφοραῖς—ἀτυχήμασι—αἰκίας, and the like, are familiar to the reader.

538. τὸ δεῖνα, malum, with a mischief to you. Br. zum Unglücke, unfortunately. Voss. Schneider and Passow consider it as an expression, used by those who forget what they were going to say; answering to the *dings* of the upper Saxons, the Italian *cosa*, and the French *chose*. Lysist. 921. Av. 648. Pac. 268. Fr. 109. (Dind.) So the exclamation of Justice to Mercury, when he is about to give the dicastic fee in a cause postponed. τὸ δεῖνα μέντοι μὴ λαμβανέτωσαν οὗτοι, τὸ δικαστικόν, ἀδίκαστος γὰρ ἢ δίκη μεμένηκεν αὐτοῖς. Lucian's Bis Accus. 7. 84.



ΦΙ. μηδέποτε πίοιμ' ἀκράτου—μισθὸν—ἀγαθοῦ δαί-  
μονος.

ΧΟ. νῦν δὴ τὸν ἐκ θῆμετέρου  
γυμνασίου λέγειν τι δεῖ 540

Ib. τῇ διαίτῃ ἐμμένειν. Dem. 1011, 21. ἀναγκασθεὶς ἐμμεῖναι τῇ διαίτῃ. 1017, 25. ἐνέμενέ τε τῇ διαίτῃ. 1032, 9. ἐμμένειν οἷς ἐκείνοι γνοῖεν. 897, 7. 1302, 22. 1314, ult. Isæus, 54, 8, 17. ἐμμένειν οἷς ἂν οὗτοι γνοῖεν. Eurip. Med. 752. τί δ' ὄρκῳ τῷδε μὴ ἔμμενον πάθοις; Lucian, 5, 13. ὁρᾷτε γάρ που καὶ ἐν τοῖς ἄλλοις δικαστηρίοις, ὡς ἀπὸ μὲν τῶν κληρῶ λαχόντων δικαστῶν, ἤν τις ἄδικον οἴηται γεγενῆσθαι τὴν κρίσιν, δίδωσιν ὁ νόμος ἐς ἕτερον ἐφεῖναι δικαστήριον. ἤν δέ τινες ἐκόντες αὐτοὶ συνθῶνται δικαστὰς, καὶ προελόμενοι ἐπιτρέψωσι διαιτᾶν, οὐκ ἔτι. οἷς γὰρ ἐξῆν μηδὲ τὴν ἀρχὴν ἐμμένειν, εἰ τούτους τις αὐθαίρετος εἴλετο, στέργειν ἐστὶ δίκαιος τοῖς ἐγνωσμένοις.

539. *May I never drink the Agathodæmon's FEE of unmixed wine!* If we substitute *cup* for *fee*—and it is the dicastic hallucinations of Philocleon, which require the substitution to be made—almost every word in this verse will throw us back upon Egypt and the East, for a full comprehension of its origin and import. That the reader, however, may not be wearied with a subject, perhaps somewhat new to him, a few references only are here given, but sufficient to enable him to make himself master of the subject at his leisure. On the Egyptian Agathodæmon, see Creuzer, I. 291. 391. 481. 505. 522, 3, 6, 7, 9. 532. II. 393. On the Attic Agathodæmon, or Bacchus, see the same learned writer, III. 216, 17, 18. 222. 389. 398. On the *cup*, see Creuzer, I. 306 (note), 357. 378. 524. 671. 727. II. 229. 233. 301. 393. 474. 5. 733. 737. III. 94. 393, 5, 6.

Ib. ἀκράτου, *pure, unmixed wine*. “It is remarkable, that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water; the Hebrews on the contrary generally mean by it wine made stronger and more inebriating, by the addition of higher ingredients; such as honey, spices, defrutum, (or wine inspissated by boiling it down to two-thirds, or one half, of the quantity,) myrrh, mandragora, opiates, and other strong drugs...” Hence the drunkard is properly described (Prov. xxiii. 30.) as one “that seeketh *mixed* wine;” and is mighty to *minge* strong drink. Hence also that highly poetical and sublime image of the cup of God’s wrath, called by Isaiah (li. 17.) “the cup of trembling;” and hence that seeming contradiction in St. John (Rev. xiv. 10.), *κεκρασμένον ἄκρατον*, pure wine made yet stronger by a mixture of powerful ingredients. See Lowth’s Notes on Isaiah, chap. i.

540. For this beautiful arrangement of the Chorus (dimeter choriambics), so widely different from that of Brunck, the reader is indebted to the metrical skill and taste of Porson. Antistrophe commences at v. 642.

καινὸν, ὅπως φανήσῃ

ΒΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.

ΦΙ. ἀτὰρ φανεῖ ποίος τις ὢν, ἣν ταῦτα παρακελεύῃ.

ΧΟ. μὴ κατὰ τὸν νεανίαν

545

τόνδε λέγειν. ὁρᾷς γὰρ ὡς

σοὶ μέγας ἐστὶν ἄγων

καὶ περὶ τῶν ἀπάντων,

εἶπερ, ὃ μὴ μένοιθ', οὐ-

τός σ' ἐθέλει κρατῆσαι.

550

ΒΔ. καὶ μὴν ὅσ' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα γράψομαι γώ.

ΦΙ. τί γὰρ φάθ' ὑμεῖς, ἣν ὁδί με τῷ λόγῳ κρατήσῃ;

542. The order of the words, setting aside the interruption, is as follows: ὅπως φανήσῃ μὴ κατὰ τὸν νεανίαν τόνδε λέγειν, *whereby you shall appear to speak not after the fashion of this young man.*

543. κίστην, the chest containing his tablets (πινάκιον) and style (ἐγκεντρὶς) for taking notes. The compliment which this proceeding elicits from Philocleon, seems strongly to intimate that the dicasts were accustomed to take notes in the same manner, while the pleadings were going on.

544. ποίος τις, *no ordinary person.* (H. Steph. Thes. tom. III. col. 449.) Ib. παρακελεύῃ. Herodot. I. 120. καὶ σοι ἕτερα τοιαῦτα παρακελευόμεθα.

545. κατὰ, *after the manner of, like to.* Av. 1001. αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος | κατὰ πινγέα μάλιστα. Ran. 463. καθ' Ἡρακλέα τὸ σχῆμα καὶ τὸ λῆμ' ἔχων. Nub. 534. Ἠλέκτραν κατ' ἐκείνην. 971. κατὰ Φρῶνιν. Plat. Apol. Soc. 17, b. οὐ κατὰ τούτους ῥήτωρ. Protag. 326, c. κατὰ τούτους ζῆν κατὰ παράδειγμα. See also Blomfield in Ag. p. 217. S. c. Theb. 146.

547. ἄγων. See Elmsley in Heracl. p. 119. 550. ἐθέλει κρατῆσαι, *shall have conquered.* "De vi verbi ἐθέλειν, cui plerumque potestatem tribuunt τοῦ δύνασθαι (v. Greg. Corinth. p. 56.) quod vero junctum infinitivo praesentis Corajus ad Isocratem, p. 244 pro periphrasi futuri habet, v. etiam Ast ad Phædr. p. 235. et Pol. p. 423 et 548. (ed. Lips. 1814.)" Conz.

550. σε κρατῆσαι. Conz observes that κρατεῖν is indifferently followed by a genitive or accusative case. Soph. Philoct. 989. ὃ τῆσδε γῆς κρατῶν. Qd. Col. 1380. τοὺς θρόνους κρατοῦσιν.

551. ἀπλῶς, *merely.* Dem. 1114, 25. 848, 7. 1258, 12. Ib. μνημόσυνα, *remembrances.* Herodot. II. 121. μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ κ. τ. λ. 136. μνημόσυνον πυραμίδα λιπέσθαι. IV. 166. ἰδὼν Δαρεῖον ἐπιθυμέοντα μνημόσυνον ἑωυτοῦ λιπέσθαι.

ΧΟ. οὐκέτι πρεσβυτῶν ὄχλος  
χρήσιμος ἔστ' οὐδ' ἀκαρῇ·

σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς

555

θαλλοφόροι καλούμεθ', ἀν-  
τωμοσιῶν κελύφη.

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσειν  
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν βασάνιζε.

ΦΙ. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς  
ἀποδείξω

560

τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας.

τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δι-  
καστοῦ,

ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα γέροντος;  
ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυ-  
φάκτοις

554. ἀκαρῇ (κείρω), originally said of hair too short to be cut. *Metaph. a little, not a hair.* Plut. 244. γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ. Nub. 496. εἴτ' αὖθις ἀκαρῇ (sc. χρόνον) διαλιπὼν δικάζομαι. οὐδ' ἀκαρῇ, *not in the least, not a hair.* Av. 1649. τῶν γὰρ πατρώων οὐδ' ἀκαρῇ μέτεστί σοι. Dem. 1223, 27. δεομένου δέ μου ταῦτα, ἀπεκρίνατό μοι, ὅτι οὐδ' ἀκαρῇ δανείσοι. See Schneider in v.

556. θαλλοφόροι, *branch-bearers, incapables; men who serve to swell a pomp, without adding to its efficiency.* The metaphor is derived from those, who in the magnificent procession of the Panathenaic festival at Athens, were employed to bear an olive-branch in honour of the virgin goddess. Old men, once distinguished for their personal appearance, were generally selected for the purpose. See Xen. Conviv.

557. ἀντωμοσιῶν, Schol. τῶν δικῶν. ἢ τῶν ἐγκλημάτων. The word will be more fully explained at v. 1053. Ib. κελῦφος (γλύφω), *a shell*—any thing that is rejected and thrown away.

559. γλῶτταν, *power of speaking, eloquence.* Ib. βασάνιζε, *put to the test.*

560. βαλβίς (βάλλω), *the starting-post.* Eq. 1159. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί.

564. ἔρποντ', *creeping.* Od. XVII. 157. ἐν πατρίδι γαίῃ | ἥμενος ἢ ἔρπων. XVIII. 130. ὅσσα τε γαῖαν ἐπὶ πνεῖει τε καὶ ἔρπει.

τὴν δ' εὐγένειαν, πρὸς θεῶν, μή μοι λέγε'  
ἐν χρήμασιν τόδ' ἐστί· μὴ γαυροῦ, πάτερ·

ἄνδρες μεγάλοι καὶ τετραπήχεις· κᾶπειτ' εὐθὺς προσιόντι  
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσίων κεκλο-  
φυῖαν· 566

ικετεύουσιν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτροχοοῦντες·  
“οἰκτερόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὺτὸς πώποθ'  
ὑφέιλου

ἀρχὴν ἄρξας ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων”  
ὅς ἐμ' οὐδ' ἂν ζῶντ' ἤδειν, εἰ μὴ διὰ τὴν προτέραν ἀπό-  
φυξιν. 570

κύκλω γὰρ ἔρπει, τῷ μὲν ἔσθ', ὁ δ' οὐκ ἔχει  
κοινοῖσι δ' αὐτοῖς χρώμεθ'· ᾧ δ' ἂν ἐν δόμοις  
χρόνον συνοικῇ πλείστον, οὗτος εὐγενής.

Fr. Æol. Eurip. (Dind. p. 74.)

565. τετραπήχεις. Herodot. VII. 69. τετραπηχέων οὐκ ἐλάσσω. Similar expressions occur in Æsch. Ag. 1451. τὸν τριπάχιον | δαίμονα γέννας τῆσδε κυκλήσκων. Soph. Aj. 1250. οἱ πλατεῖς οὐδ' ἐϋρύνωται φῶτες. Hor. Ser. I. 1. 3. 308. longos imitaris. Reisig, instead of understanding by the τετραπήχεις various powerful criminals awaiting their trials, considers them as mere door-keepers, officers, *gens d'armes*. But the critic's words, who I believe handled his sword as vigorously as he did his pen, when the French invaded Germany, deserve transcription. “Sunt enim isti de quibus dicit Philocleo, ministri aut ostiarii, qui dicasterii vestibulum custodiunt, illorum instar hominum, qui in Westphalorum regno, Francico nomine *gens d'armes* vocabantur, quum Hieronymus (Jerome Buonaparte) cinædus spurcitie sua Germaniam et bona vina inquinabat.” Conject. 153.

566. ἐμβάλλει (sc. τὶς τούτων τῶν ἀνδρῶν). A similar transition from a plural to a singular verb takes place, Pac. 639. τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους | αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασιίδου. Eccl. 672. Βλ. οὐδὲ κυβεύουσ' ἀρ' ἄνθρωποι; Πρ. περὶ τοῦ γὰρ τοῦτο ποιήσει; For numerous examples in Plato, see Heindorf's Notes, Gorgias, §. 75. Protagoras, §. 28.

Ib. χεῖρ' ἐμβάλλειν. Dem. 553, 15. τὴν δεξιὰν ἐμβαλὼν. Æsch. 85, 40. τὴν δεξιὰν ἐνέβαλες. For the *fact*, Bergler compares Xen. de Rep. Athen. I. §. 18. καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις, καὶ εἰσιόντος του, ἐπιλαμβάνεσθαι τῆς χειρός.

567. οἰκτροχοοῦντες. SCHOL. οἰκτρά χέοντες. Ὅμηρος “ἦ τε πολὺ τρωχῶσα χεῖ πολυχήα φωνήν.”

568. ὑφέιλου, *stole*. Pl. 1139. καὶ μὴν ὅποτε τι σκενᾶριον τοῦ δεσπότην | ὑφέλοι. Dem. 416, 24. τοὺς δικαστὰς ἀπαγαγὼν ἀπὸ τῆς ὑποθέσεως φόχμην τὸ πράγμα αὐτῶν ὑφελόμενος. Æsch. 25, 3. διεξιὼν ὡς εὖ τὸ πρᾶγμα ὑφέιλετο τῶν δικαστῶν.

569. ἀρχὴν ἄρξας, in the administration of any official dignity.



ΒΔ. τουτὶ περὶ τῶν ἀντιβολουμένων ἔστω τὸ μνημόσυ-  
νόν μοι.

ΦΙ. εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπο-  
μορχθεὶς,

ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,  
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.

φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θῶπευμ' ἐνταῦθα  
δικαστῇ ;

575

οἱ μὲν γ' ἀποκλάνονται πενίαν αὐτῶν καὶ προστιθέασιν  
κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνιῶν ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν.  
οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον·

571. Bdelycleon takes a note of what has been said.

572. ὀργὴν ἀπομορχθεὶς (ἀπομορχῆμι). II. XVIII. 414. ἀπομόργνυ |  
αὐχένα τε στιβαρόν, καὶ στήθεα λαχνήεντα. Od. XVIII. 199. καὶ ῥ' ἀπο-  
μόρξατο χερσὶ παρείας.

574. πάσας φωνὰς ἰέντων. An. 908. μελιγλώσσων ἐπέων ἰεῖς ἀοιδίαν.  
Herodot. II. 2. μηδεμίαν φωνὴν ἰέναι. IX. 16. Ἑλλάδα γλώσσαν ἰέντα.  
Solon, Frag. 28. γλώσσαν οὐκ ἔτ' Ἀττικὴν | ἰέντας. Orph. Argonaut.  
422. ἐκ στόματος . . ἰεῖς . . ἀοιδῆν. Procl. in Plat. Remp. 367. κινεῖ δὲ  
τὰς Σείρηνας ἄδειν μίαν φωνὴν ἰείσας, ἓνα τόνον. Also Herodot. IV. 23.  
Lucian, I. 52.

Ib. εἰς, for the purpose of. Soph. Phil. 83. νῦν δ' εἰς ἀναιδὲς ἡμέρας  
μέρος βραχὺ | δός μοι σεαντόν. 111. ὅταν τι δρᾷς εἰς κέρδος.

576. ἀποκλάνονται. Herodot. III. 14. On the structure of the  
verse, see Hermann, p. 400.

577. So Dindorf, apparently from the Venetian MS. κακὰ πρὸς  
τοῖσιν γ' οὖσιν, ἕως ἂν παρισώσῃ τοῖσιν ἐμοῖσιν, Br. (whom see also in  
Ced. Tyr. 425. 1507.) κακὰ πρὸς τοῖς οὖσιν, ἕως ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν.  
Rav. As to the quantity of the verb ἀνιάω, see Pors. in Phœniss.  
1334. In Lysist. 593. Pl. 538, the penult. is found short; in Eq.  
349. it is long. Od. VII. 212. τοῖσιν κεν ἐν ἄλγεσιν ἰσασάμην.  
Hes. Sc. 263. ἐν δ' ὄνυχας χεῖράς τε θρασεῖας ἰσάσαντο. For con-  
struction, see *supr.* v. 566.

578. μύθους, myths, or mythical stories. On the etymological  
distinction between the words μῦθος, λόγος, ἔπος, and ῥῆμα, see  
Creuzer, I. 44—51. On the true nature of the myth, see besides  
other places in the same learned writer, I. 87. 94. 5. 197. 336. 669.  
See also the learned reviewer of Kruse's *Hellas* in *Phil. Mus.* I.  
322. I subjoin a few references to ancient writers. Pind. Ol. 1.  
44. καὶ πού τι καὶ βροτῶν φρένας | ὑπὲρ τὸν ἀλαθῆ λόγον | δεδαυδαμένοι  
ψεύδεσι ποικίλοις | ἐξαπατῶντι μῦθοι. Nem. 7. 33. σοφία δὲ | κλέπτει

οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γελάσω καὶ τὸν θυμὸν κατάρθωμαι.

κὰν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρ' εὐθὺς  
ἀνέλκει, 580

τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι.

παράγοισα μύθοις. Dem. 1219, 13. λέγοντος δέ μου ταῦτα, ἀπεκρίνατό μοι ὅτι μύθους λέγοιμι. Isoc. 24, b. c. ἐκεῖνο δ' οὖν φανερόν, ὅτι δεῖ τοὺς βουλομένους ἢ ποιεῖν ἢ γράφειν (*to write in verse or prose*) τι κεχαρισμένον τοῖς πολλοῖς μὴ τοὺς ὠφελιμωτάτους τῶν λόγων ζητεῖν, ἀλλὰ τοὺς μυθωδεστάτους\* ἀκούοντες μὲν γὰρ τῶν τοιούτων χαίρουσι, θεωροῦντες δὲ τοὺς ἀγῶνας καὶ τὰς ἀμίλλας. διὸ καὶ τὴν Ὀμήρου ποιήσιν καὶ τοὺς πρώτους εὐρόντας τραγῳδίαν ἄξιον θαυμάζειν, ὅτι κατιδόντες τὴν φύσιν τὴν τῶν ἀνθρώπων ἀμφοτέραις ταῖς ἰδέαις ταύταις κατεχρήσαντο πρὸς τὴν ποίησιν. ὁ μὲν γὰρ τοὺς ἀγῶνας καὶ τοὺς πολέμους τοὺς τῶν ἡμιθέων ἐμυθολόγησεν, οἱ δὲ τοὺς μύθους εἰς ἀγῶνας καὶ πράξεις κατέστησαν, ὥστε μὴ μόνον ἀκουστοὺς ἡμῖν ἀλλὰ καὶ θεατοὺς γενέσθαι. 24, b. c.

Ib. Αἰσώπου τι γέλοιον. A learned writer in the Philological Museum, after defining a fable to be "an analogical narration, intended to convey some moral lesson, in which irrational animals or objects are introduced as speaking," proceeds to observe, "it is uncertain whether all the stories of Æsop were fables in this sense of the word; some indeed would seem to have been mere jests, or laughable stories, without any other object than amusement. (Aristoph. Vesp. 566. 1259. 1401.) The stories there alluded to, were evidently of a lighter and more amusing description than those other fables of Æsop, which Socrates, as we learn from the Phædo of Plato, versified in prison, although only one of these versions appears to have been preserved by his friends. Socrates in this dialogue twice calls the fables of Æsop μῦθοι, and the same name is given to the Libyan fables by Æschylus in the celebrated verses where he describes an eagle as struck by an arrow feathered from its own wing. . . . In Pac. 129. Av. 651. the fables of Æsop are called λόγοι. So Aristotle, Rhet. II. 20. 2. (cf. 5 and 7.) speaks of the ὧ Αἰσώπειοι καὶ Λιβυκοὶ λόγοι." Phil. Mus. I. 280, 1.

579. The best comment on this verse is a passage in Demosthenes. ἰμεῖς δ', ὃ ἄνδρες Ἀθηναῖοι, τοὺς τὰ μέγιστ' ἀδικοῦντας καὶ φανερώς ἐξελεγχομένους, ἂν ἐν ἡ δύο ἀστέια εἴπωσι καὶ παρὰ τῶν φυλετῶν τινὲς ἡρημένοι σύνδικοι δεθῶσιν, ἀφίετε· ἐὰν δὲ καὶ καταψηφίσισθέ του, πέντε καὶ εἴκοσι δραχμῶν ἐτίμησατε. 689, 6.

580. ἀναπεισθᾶμεν, τὰ γε π. Porson, Præf. in Hecub. p. 49.

\* An ingenious, but eccentric Italian writer, already quoted, takes a different view of the subject. "Nella Logica Poetica si troverà Esopo non essere stato un particolare uomo in natura, ma un genere fantastico, ovvero un carattere poetico de' Socie ovvero famoli degli Eroi; i quali certamente fueron innanzi a' sette Saggi di Grecia." Vico's Scienza Nuova.

τὰ δὲ συγκύπτοντα βληχᾶται· κάπειθ' ὁ πατὴρ ὑπὲρ  
αὐτῶν

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολῦσαι·

“ εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὸς φωνὴν ἐλεήσας·

εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πι-  
θέσθαι.”

585

χήμεῖς αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνείμειν.

κἂν μὴ τούτοις ἀναπείθωσίν με, τ. π. ε. α. Reisig. κἂν μὴ τούτοις ἀναπει-  
θώμεσθα, τ. π. ε. α. Dindorf.

581. θῆλυς (θάω, θηλή, θάλλω, θάλλω). Plat. Cratyl. 414, a. καὶ  
τὸ ἄρρεν καὶ ὁ ἀνὴρ ἐπὶ παραπλησίῳ τινὶ τούτῳ ἐστὶ τῇ ἄνω ρύῃ. Γυνὴ δὲ  
γονή μοι φαίνεται βούλεσθαι εἶναι. Τὸ δὲ θῆλυ ἀπὸ τῆς θήλης τι φαίνεται  
ἐπωνομάσθαι. ἡ δὲ θηλή . . . ὅτι τεθληναί ποιεῖ, ὥσπερ τὰ ἀρδόμενα.

Ib. τῆς χειρὸς, sub. ἔχων. II. IV. 154. χειρὸς ἔχων Μενέλαον. XI.  
487. ἦτοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου | χειρὸς ἔχων.

582. συγκύπτειν, *to bend the head together, as men do when rowing*.  
Hence by an easy metaphor applied to men, engaged in any sinister  
or mischievous purpose. Herodot. III. οἱ γὰρ κακοῦντες τὰ κοινὰ,  
συγκύψαντες ποιεῦσι. VII. 145. καὶ εἰ συγκύψαντες τῷτὸ πρήσσοιεν  
πάντες.

Ib. συγκύπτοντα βληχᾶται. Pors. τὰ δὲ συγκύπτονθ' ἅμ' βληχᾶται, Br.  
ἀμ βληχᾶται. Dind. On the metre, see Appendix (H.)

582. ὥσπερ θεόν. This is evidently comic exaggeration; yet the  
language of the orators to the dicasts occasionally borders on it.  
Dem. 702, 9. ἐγὼ δ', ὥσπερ ἦν δίκαιον, μάλιστα μὲν διὰ τοὺς θεοὺς ἔπειτα  
δὲ καὶ διὰ τοὺς δικάζοντας ὑμῶν ἐσώθην. Lysias, 115, 32. ἀλλὰ γὰρ εἰ  
κατεφρόνησαν τοῦ ὑμετέρου πλήθους, οὐδὲ φοβηθῆναι τοὺς θεοὺς ἠξίωσαν.  
Lycurg. 148, 9. σωθῆναι αὐτὸν ἐκ τοῦ κινδύνου καὶ ὑπὸ τῶν θεῶν καὶ ὑφ'  
ὑμῶν τῶν δικαστῶν.

Ib. εὐθύνης, *punishment*.

585. θυγατρὸς φ. μ. π. The same or a similar mode of passing  
from a direct to an indirect mode of speech, is found in other pas-  
sages of Aristophanes.

ὁ δέ μ' εὐθύς ὑποβλέψας ἂν ἔφασκ', εἰ μὴ τὸν στήμονα νήσω,  
ὀτοτύξεσθαι μακρὰ τὴν κεφαλὴν· πόλεμος δ' ἄνδρεσσι μελήσει.

Lysist. 519.

ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον,  
ἀνέκραγ' ὁ κήρυξ, μὴ δέχεσθαι μηδὲνα

χαλκὸν τὸ λοιπόν· ἀργύρῳ γὰρ χρώμεθα.

Eccl. 820.

See also Reisig, 225, 6.

586. κόλλοψ, the peg by means of which the strings of a lyre  
were tightened or relaxed. Od. XXI. 407. ῥήϊδιως ἐτάσσσε νέφ' ἐπὶ  
κόλλοπι χορδήν. Metaph. κόλλοπα ὀργῆς ἀνείναι, *to moderate the high-  
strung wrath*.

ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχίνη;  
BΔ. δεύτερον αὖ σου τουτὶ γράφομαι, “ τὴν τοῦ πλού-  
του καταχίνην.”

καὶ τάγαθά μοι μέμνησ' ἄχαις φάσκων τῆς Ἑλλάδος  
ἄρχειν.

ΦΙ. παίδων τοίνυν δοκιμαζομένων . . . πάρεστι θεᾶσθαι.  
καὶν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν  
ἡμῶν

591

587. καταχίνη (καταχαίνω), *mockery*. Eccl. 631. καταχίνη | τῶν  
σεμνοτέρων ἔσται πολλή.

588. Bdelycleon commits to his tables the second article, to  
which he means to reply. 589. Ἑλλάδος ἄρχειν, cf. Pac. 1082.

590. In the first twenty years of an Athenian's life, there were,  
as the Abbé Auger remarks (I. 278.) three or four very important  
epochs. The earliest was when the infant was presented to the  
members of his phratia (εἰσάγειν εἰς τοὺς φράτορας). This might be  
done at any time between the ages of one and seven years. On  
this occasion the child's name was entered on the register, and a  
victim offered, of the flesh of which all present partook. If any  
one doubted the child's legitimacy, or his right to be admitted into  
the phratia, the doubter expressed his opinions by withdrawing the  
victim from the altar, but the act subjected him to a suit at law. At  
fourteen commenced the age of puberty, when the youth ranked among  
the ἔφηβοι. The second year beyond this (ὁπότε ἐπὶ διετὲς ἡβήσειαν)  
enabled wards to attack their guardians, as Demosthenes did, for  
malversation in their office. The age of eighteen entered them on  
other registers, and constituted them guardians of the frontiers of  
Athens. Two more years subjected them to the species of exami-  
nation mentioned in the text; after which their names were entered  
on the ληξιαρχικὸν γραμματεῖον, and with the exception of Heliastic  
rights, they became citizens in the fullest sense of the word, ἄνδρες  
δοκιμαστοί. That an inquiry of such a nature, should not have given  
rise to many metaphorical allusions, was not to be expected; and  
the transcription of one or two of these will be the best apology for  
the insertion of the previous matter. Dem. 482, 16. οὐ σκέψεσθε,  
ὦ ἄνδρες Ἀθηναῖοι, καὶ λογιέσθε ὅτι νῦν οὐχ ὁ νόμος κρίνεται, πότερόν ἐστιν  
ἐπιτήδειος ἢ οὐ, ἀλλ' ὑμεῖς δοκιμάζεσθε, εἴτ' ἐπιτήδειοι πάσχειν εἰ τὸν λοι-  
πὸν χρόνον εἴτε μὴ; 771, 17. οὕτω δ' ἐχόντων τούτων, δοκεῖ μοι τις οὐκ  
ἀν ἁμαρτεῖν εἰπὼν ὅτι νυνὶ κρίνεται μὲν Ἀριστογείτων, δοκιμάζεσθε δὲ καὶ  
κινδυνεύετε ὑμεῖς περὶ δόξης. Ib. θεᾶσθαι, *to be spectators*.

591. Cægrus, a famous tragic actor. His representation of the  
character of Niobe in some tragedy now lost, seems to have been  
particularly admired.

Ib. εἰσελθῇ. It has been seen from a former note, that the court  
of Areopagus was surrounded by a rope, to keep out intruders,



ἐκ τῆς Νιόβης εἶπη ῥῆσιν τὴν καλλίστην ἀπολέξας.  
καὶ ἀνληγῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα  
ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἠύλησ' ἀπιούσιν.

and that other courts had their respective inclosures : hence perhaps a mode of phraseology, respecting dicasts and suitors, in the forensic oratory of the Athenians, of which some specimens may not be without their value. Dem. 341, 8. τὸν ὄρκον ὃν εἰσελήλυθεν ὑμῶν ἕκαστος ὁμωμοκῶς. Æsch. 54, 26. ἕκαστος ἐπιστάσθω, ὅτι ὅταν εἰσὶν εἰς δικαστήριον γραφὴν παρανόμων δικάσων, ἐν ταύτῃ τῇ ἡμέρᾳ κ. τ. λ. Lycurg. 149, 13. οἱ μὲν γὰρ πλείστοι τῶν εἰς ὑμᾶς εἰσιόντων πάντων ἀποπᾶτον ποιούσιν. Ib. 19. τὴν γὰρ ἐξουσίαν ταύτην δεδώκατε τοῖς ἐνθάδε εἰσιούσι. Dem. 516, 9. ταύτην εἰσέρχομαι. 539, 26. μελλουσὼν εἰσιέναι τῶν δικῶν. 840, 26. ὥς γὰρ τὰς δίκας ταύτας ἔμελλον εἰσιέναι κατ' αὐτῶν. Isæus, 54, 4. μελλούσης γὰρ τῆς πρὸς Λεωχάρην δίκης εἰσιέναι. For allusions to bystanders, who were not admitted within the judicial precincts, see among other passages Dem. 799, 16. ἔξτε αὐτίκα δὴ μάλα ἐκ τοῦ δικαστηρίου, θεωρήσουσι δ' ὑμᾶς οἱ περιεστηκότες καὶ ξένοι καὶ πολῖται, καὶ κατ' ἄνδρα εἰς ἕκαστον τὸν παριόντα βλέψονται καὶ φυσιогνωμῇσουσι τοὺς ἀποψηφισαμένους. Æsch. 16, 34. ὁρῶ δὲ πολλοὺς μὲν τῶν νεωτέρων προσεστηκῶτας πρὸς τῷ δικαστηρίῳ, πολλοὺς δὲ τῶν πρεσβυτέρων, οὐκ ὀλίγους δὲ ἐκ τῆς ἄλλης Ἑλλάδος συνειλεγμένους ἐπὶ τὴν ἀκρόασιν. Dinarch. 107, 27. ὥστε τὸ πολλάκις λεγόμενον ἀληθὲς εἰπεῖν ἐστίν, ὅτι περὶ μὲν τούτου τὴν ψῆφον ὑμεῖς μέλλετε φέρειν, περὶ δ' ὑμῶν οἱ περιεστηκότες καὶ οἱ ἄλλοι πάντες. Add Dem. 507, 24. Æsch. 28, 25. Isæus, 35, 5. Dinarch. 98, 30. That the pleaders not unfrequently addressed these bystanders, see Platner, I. 48.

Ib. φεύγων, as a defendant. The play of words on φεύγων ἀποφεύγει will not escape the reader.

593. δίκην νικᾶν. Od. XI. 543. κεχολωμένη εἵνεκα νίκης, | τὴν μιν ἐγὼ νίκησα, δικαζόμενος παρὰ ναυσί. Theophrast. περὶ μεμψιμοιρίας. καὶ δίκην νικήσας, καὶ λαβὼν πάσας τὰς ψήφους, ἐγκαλεῖν τῷ γράψαντι τὸν λόγον, ὥς πολλὰ παραλελοιπότι τῶν δικαίων.

Ib. ἐπίχειρον (χείρ), hand-money, fee. Theoc. Ep. 17. μεμναμένοι τελεῖν ἐπίχειρα. Pass.

594. φορβειὰ (φορβή, φέρβω). 1. Pasture. 2. A halter, with which a horse is tied to his crib, when about to eat. 3. A leather binding, which, like a halter, was laid over the lips and cheeks of a flute-player, to moderate the strength of his blowing, and soften the tone of the instrument. Hence ἄτερ φορβειᾶς φυσᾶν, to blow the flute with the wind in fullest exertion. Pass. φλοιῶδης γὰρ ὁ ἀνὴρ, καὶ φυσῶν, κατὰ τὸν Σοφοκλέα, “οὐ σμικροῖς μὲν αὐλίσκοις, φορβειᾶς δ' ἄτερ. Longinus de Sublim. §. 3. See also Toup's note. Av. 862. οὐπω κόρακ' εἶδον ἐμπεφορβιωμένον.

Ib. ἔξοδος, a word expressive of a large crowd, or procession, as a bridal pomp (Schæf. incl. p. 53.), a religious procession of females. Hence a trait in “the sordid man” of Theophrastus : καὶ μὴ πρίασθαι θεραπαίνας, ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους.

κὰν ἀποθνήσκων ὁ πατήρ τῷ δῶ καταλείπων παῖδ' ἐπί-  
κληρον,

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595. παῖδ' ἐπὶκληρον, a *ward*, or *heiress*. In this Greek word the etymologist ranges from the simplest to some of the most complicated relations of society. From κλάω, *to break*, (the twigs of trees, as well as pebbles, having been originally used as suffrages,) comes κλήρος, a *lot*—hence an allotment, whether of goods or land, and finally property of every description (Il. XV. 498. Hes. Opp. vv. 37. 339. Herodot. I. 76. IX. 94.); and hence the appellation in the text, or name of a female, on whom by the accidents of life a <sup>a</sup> κλήρος devolved. The word ἐπὶκληρος, in one of its most distinctive features, throws us back not only upon the East, but upon that part of the East, to which our most serious thoughts are bound to turn. Unwilling as I am to lessen the sanctity of our Holy Writings by referring to them unnecessarily, or to weaken their efficacy by ascribing to them causes, which do not appear legitimately to flow from them; yet I cannot help expressing my own conviction that the disposition in eastern countries to separate themselves into distinct branches, and carry a spirit of *caste* into families as well as into public life, grew out of the traditional knowledge, that a time would come, when out of some one family a Being would appear upon the stage of life in a far more exalted character than any other of human race, and a consequent desire that the family should be distinctly marked out and separated, who were to share in the honour of having so distinguished a <sup>b</sup> member of it. But whatever the cause, the principle is certain: sameness of blood, preservation of a family-house, and the continuance of a name, were predilections innate in all eastern countries. They are predilections (and looking to her connexion with Egypt and the East, there can be no surprise at it) strongly marked also in the customs and institutions of Athens, where the private feeling, however, must from political causes have gradually merged into a public one: the necessities of the state requiring, that the native Attic population should be kept up to its fullest amount, and that those family-stocks should more particularly be preserved, on whom fell the duty of the liturgies, or state-services. Hence the extreme value of the ἐπὶκληρος in the eyes of Athenian legislation. Rich or poor, she came equally under the consideration of the state. Was she the latter? It became the duty of her nearest relative either to marry her himself, or give her a dowry in proportion to his property. And the law further stept in to see that this was done, not merely by giving

<sup>a</sup> J'avois toujours cru que ἡ ἐπὶκληρος signifiait une héritière, et supposait un héritage: mais plusieurs passages de Démosthène m'ont appris que ἡ ἐπὶκληρος étoit en général une pupille, soit qu'elle eût des biens, soit qu'elle n'en eût pas. Auger, I. 275.

<sup>b</sup> It is almost needless to say, that the Book of Ruth, in which we have so beautiful and affecting a picture of ancient manners, owes its introduction among our own Sacred Writings solely to a consideration of this nature.

κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ  
καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν ἐπούση,

every person (τὸν βουλόμενον) a right of <sup>c</sup>denouncing the relative who failed in this duty, but by excusing the complainant from the usual legal penalties, in case he failed of establishing his point. (Isæus, 42, 29.) The charge was to be made before the archon Eponymus, and if *he* neglected his duty, a fine of 1000 drachmas was imposed on him. Was the ἐπίκληρος on the contrary wealthy? A number of claimants, the law well knew, would seek to gain possession of her, and a solemn adjudication (ἐπιδικασία) became necessary and was interposed, that it might be certain the heiress was consigned to the proper possessor. Even after wedlock, (if the testimony of Plutarch may be depended on,) the law did not lose sight of this favoured member of the state; but interfered in her behalf with a care and in a manner which modern delicacy would not admit of being mentioned. Any insult offered, where females in the condition of ἐπίκληροι were concerned, was particularly offensive (Dem. 979, 27.), and the person ousting one of them out of her patrimony, is said by Isæus, 44, 17. to put all his own property as well as person to the utmost risk. But the reader who wishes for further information on this subject, will consult Plut. Sol. 20. Auger sur les Lois d'Athènes. Müller's Dorians, II. 209, 12. Boeckh, II. 79. Wachsmuth, III. 169. 170. 173. 175. 206, 7. Platner, II. 224, &c.

596, 7. εἰπόντες (having told) τῇ διαθήκῃ καὶ τῇ κόγχῃ (the testament and the cover, or lid) τῇ πάνυ σεμνῶς ἐπούση τοῖς σημείοις (which stands very proudly on the seals) κλάειν μακρὰ τὴν κεφαλὴν (to weep sorely their broken heads) ἔδομεν ταύτην (we give this heiress to him), who, &c.

Ib. κλάειν μακρὰ τὴν κεφαλὴν. Bergler compares Pl. 612. εἰαν κλάειν μακρὰ τὴν κεφαλὴν. Thes. 212. τοῦτον μὲν μακρὰ | κλάειν κελύ'. Eccl. 425.

597. κόγχῃ, properly a *shell*: hence a *lid*, or *cover*. To public documents of every kind there was attached a seal; the object of the cover mentioned in the text was to preserve the seal and its impression from obliteration or injury of any kind.

Ib. σημείοις, seals. Dem. 1039, 11. ἀντὶ τοῦ τὰ σημεία εἶν τῶν οἰκοδομημάτων ἃ παρεσημνήμαν. 1041, 11. παρεσημνήμαν τὰ οἰκήματα, τοῦ νόμου μοι δεδωκότος· οὗτος ἀνέωξε. καὶ τὸ μὲν ἀφελεῖν τὸ σημεῖον ὁμολογεί, τὸ δ' ἀνοίξει τὴν θύραν οὐχ ὁμολογεῖ, ὥσπερ ἄλλου τινὸς ἕνεκα τὰ σημεία ἀφαιροῦντος ἢ τοῦ τὰς θύρας ἀνοίξει. As writings were also sealed, not signed, in the days of Rabelais, his official personage travels with a large broad silver ring on his thumb for the purpose. "Voyre, mais, demanda Oudant, à quoy congnoistrions-nous le Chicquanos? Car en ceste vostre maison, journellement abordent gens de toutes parts. J'y ay donné ordre, respondit Basché. Quant à

<sup>c</sup> See the whole law in Demosth. 1067, 27.

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέισῃ.  
καὶ ταύτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων οὐδεμί'  
ἀρχή.

la porte de ceans viendra quelque homme, ou à pied, ou assez mal monté, ayant ung anneau d'argent gros et large on poulce, il sera Chicquanos." L. IV. c. 12.

598. ἔδομεν, imperf. for present tense. See Matthiæ, §. 505.

599. ἀνυπεύθυνοι. "It is the essence of a democracy," says the learned Boeckh, "that every public officer should be responsible. Among the distinguishing marks of a democratic authority, responsibility is one of the most prominent; while in the aristocratical and oligarchical states of antiquity, such as Sparta and Crete, the highest offices in which the aristocracy and oligarchy really existed, were subject to no responsibility. Hence the obligation of rendering accounts for official conduct prevailed to so great an extent at Athens: no person who had had any share in the government or administration was exempted from it; the senate of Five Hundred, even the Areopagus, at least after the loss of their great power, were bound to render an account: even the priests and priestesses were obliged to produce accounts for the gifts (γέρα); so also whole families, such as the Eumolpidæ and Ceryces, and even the trierarchs, although the latter furnished every thing at their own expense. No person who had not rendered his account, could go abroad, consecrate his property to a god, or even dedicate a sacred offering; no one could make a will, or be adopted from one family into another; in short, the legislature had mortgaged the whole property of the individual until he had passed his scrutiny. In the same manner no honorary gift or reward (such for example as a crown) could be awarded to a person who had not passed his scrutiny. The dicasts alone were free from this obligation." Boeckh, I. 253.

Ib. τῶν δ' ἄλλων (sc. ἀρχῶν) οὐδεμί' ἀρχή, but of the other authorities not a single one. Æsch. 56, 18. ἐν γὰρ ταύτῃ τῇ πόλει οὕτως ἀρχαία οὔσῃ καὶ τηλικαύτῃ τὸ μέγεθος οὐδεὶς ἐστὶν ἀνυπεύθυνος τῶν καὶ ὅπως οὖν πρὸς τὰ κοινὰ προσέληλυθότων. 57, 3. ἀνέυθυνον δὲ καὶ ἀζηήτητον καὶ ἀνεξέταστον οὐδὲν ἐστὶ τῶν ἐν τῇ πόλει.

Ib. ἀρχή. "We must not," as Auger observes (I. 233.), confound the words *magistrate* and *judge*, when discussing the jurisdiction of Athens. The magistrate sometimes discharged the functions of a judge, the judge never filled those of a magistrate." Though the word ἀρχή, therefore, in the forensic writings of the Greeks, frequently signifies a magistrate, (Dem. 1119, 4. 1146, 9. 1149, 25. 1130, 17.) perhaps the best translation here will be, *no official authority*. Hudtwalcker observes, (p. 32.) that Demosthenes, c. Timoc. 747, 4. reckons heralds and ambassadors among the ἀρχαί; as Lysias, c. Nicom. 839. does a public scribe, and Dem. c. Tim. 703, 10. does the ζητηταί.



ΒΔ. τουτὶ γάρ τοί σε μόνον τούτων ὧν εἶρηκας μακαρίζω·  
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων.  
 ΦΙ. ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρίναι μέγα πράγμ'  
 ἀπορήσῃ, 602

600. τουτὶ μόνον, viz. *the irresponsibility of office*. Oxford edit.  
 τουτὶ γάρ τοι σεμνόν. Dind.

601. διαθήκην. The following examples will serve to familiarize the student with the forensic phraseology connected with the subject of testamentary bequests, on which some of the speeches of Demosthenes, and more of those of his great master, Isæus, turn. Dem. 826, 21. Isæus, 48, 4. 80, 29. διαθήκην γενέσθαι. Dem. 1051, 12. Isæus, 74, 38. διαθήκας ψευδεῖς κατεσκευακότες. Dem. 1136, 12. Isæus, 37, 18. 82, 9. τὴν διαθήκην, ἣν ἂν . . . διαθῆται, κυρίαν εἶναι. Dem. 1137, 19. διαθηκῶν οὐδεὶς πώποτε ἀντίγραφα ἐποίησατο, ἀλλὰ συγγραφῶν μὲν, ἵνα εἰδῶσι καὶ μὴ παραβαίνωσι, διαθηκῶν δὲ οὐ. τούτου γὰρ ἔνεκα καταλείπουσιν οἱ διατιθέμενοι, ἵνα μηδεὶς εἰδῇ ἂ διατίθενται. Isæus, 35, 13. 37, 7. διαθήκαις ἰσχυρίζομενοι τοιαύταις. 37, 8. λέγοντες ὡς Κλεώνυμος μετεπέμπετο τὴν ἀρχὴν (*the proper authority*) οὐ λῦσαι βουλόμενος τὰς διαθήκας ἀλλ' ἐπανορθῶσαι καὶ βεβαιῶσαι σφίσιν αὐτοῖς τὴν δωρεάν. 59, 9. καὶ γράψας διαθήκην, ἐφ' οἷς εἰσήγαγε τὸν παῖδα, κατατίθεται μετὰ τούτων παρὰ Πυθοδώρῳ Κηφισιεῖ, προσήκοντι αὐτῷ. Ib. 24. καταστάντος δὲ ἐκείνου πρὸς τὸν ἄρχοντα, ἔλεγεν ὅτι βούλοιτ' ἀνελέσθαι τὴν διαθήκην. Lysias, 894. pen. διαθήκην αὐτῷ δίδωσι.

Ib. ἀδικεῖς, *you commit a great injustice*. Dem. 1152, 8. ἐάλω ἐν τῷ βουλευτηρίῳ καὶ ἔδοξεν ἀδικεῖν.

Ib. ἀνακογχυλιάζειν (κόγχη), *to open a seal and falsify it*. Pollux, 6. 25. ὁ μέντοι ἀναγαργαρίσασθαι νῦν λέγουσι, ἀνακογχυλιάσασθαι ἔλεγον, τὸ ἀνακλίσασθαι τὴν φάρυγγα. Πλάτων δὲ ὁ κωμικός· ἀνακογχυλιαστὸν ἐχθόδοπὸν τι σκενάσω. Bergler observes, that Aristophanes (Lysist. 1200.) uses the word ἀνασπάσαι in a similar sense. καὶ | μηδὲν οὕτως εὖ σεσημάν | θαι τὸ μὴ οὐχὶ | τοὺς ῥύπους ἀνασπάσαι. In regard to the fact mentioned in the text, it will be sufficient to adduce one or two passages of Isæus, (of all others the orator most conversant with this branch of legal practice,) as confirmatory of its truth. Orat. I. p. 12. διαθήκας δ' ἤδη πολλοὶ ψευδεῖς ἀπέφηναν, καὶ οἱ μὲν τὸ παράπαν οὐ γενομένας, ἐνίων δ' οὐκ ὀρθῶς βεβουλευμένων. καὶ νῦν ἡμεῖς κ. τ. λ. Orat. IV. 47, 39. . . τοῦ δὲ συμβαίνοντός ἐστι καὶ γραμματεῖον ἀλλαγῆναι καὶ τὰναντία ταῖς τοῦ τεθνεώτος διαθήκαις μεταγραφῆναι· οὐδὲν γὰρ μᾶλλον οἱ μάρτυρες εἰσονται, εἰ ἐφ' αἷς ἐκλήθησαν διαθήκαις, αὗται ἀποφαίνονται. See also 48, 12, 33. 74, 38.

602. The text now brings us upon a portion of Attic law, beset with difficulties and perplexity, and through which we must find our way as we can. The safest course will be to produce such facts as can be pretty well relied on, and apply to them such reasonings as the nature of things and the general analogies of Attic law require, leaving doubtful points to be discussed in places

where there is more room for their examination. As no laws can be so framed as to comprehend all the possible contingencies of human action, as not only new and extraordinary offences, for which no laws have yet been <sup>d</sup>framed, must occasionally occur, but from time, place, and circumstances, new features must necessarily evince themselves even in cases cognizable in their general character by the ordinary operations of the law, it is obvious that a judicial power must be lodged somewhere for the purpose of meeting both these occurrences; of applying new laws to new crimes, and of supplying such defects in the old laws, as the state of the case may require. At Athens, this power rested with the senate and the ecclesia. Let us first endeavour to ascertain with what offences each of those two bodies more particularly concerned itself, what they had in common, and what proceedings took place, when offences of a rarer kind were brought before them by denouncement (<sup>e</sup>μήνσεις), by impeachment (είσαγγελία), or that still more peculiar provision of Attic law, the *προβολή*.

Ib. Βουλή. It seems fair to conclude that the judicial power of the senate would be exercised on those matters, with which next to its peculiar political office, that of preparing *προβουλευματα* for the ecclesia, it more immediately occupied itself. And what were these? The senate more particularly concerned itself with all matters of finance (Dem. 730, 27.): all defaulters and embezzlers of the public money would naturally therefore come under its cognizance. The senate paid all state-paupers: all charges therefore made against the propriety of such grants would naturally take place in the senate; and in the same <sup>f</sup> body the claimant would

<sup>d</sup> And which by lexicographers have accordingly been termed *ἄγραφα ἀδικήματα*. Suidas et Lex. Rhet. auct. *είσαγγελία* κυρίως ἡ περὶ καινῶν καὶ δημοσίων ἀδικημάτων *είσαγομένη δίκη* ὑπὸ τῶν Πρυτάνεων, περὶ ὧν διαρρήδην μὲν οὐδὲν λέγουσιν οἱ νόμοι, συγχωροῦσι δὲ κρίσεις γίνεσθαι. καὶ τοῦτο ἐστὶν οἶον, τὸ ἐν ταῖς τῶν σοφιστῶν διατριβαῖς μελετώμενον, τὸ τῶν ἀγράφων ἀδικημάτων. The term *ἄγραφα ἀδικήματα*, was no doubt, as Schömann intimates, an invention of later ages, when it became the practice of the sophists to invent all sorts of imaginary crimes, for the purposes of training their pupils in the arts of disputation. It gave rise, however, to a singular opinion of Herault, which Schömann has combated with great success (de Com. p. 184, &c.), that by the word *ἄγραφα* was meant all such offences as could not be introduced into the courts by a regular *γραφή*. To the numerous instances, adduced by the learned writer, of cases which *might* have been prosecuted by an ordinary bill of indictment, but in which from circumstances the party *chose* to proceed by *είσαγγελία* or impeachment, may be added that of Philocleon in the present play, no doubt intended to throw ridicule on the growing practice, which from self-conceit, from the desire of currying favour, the wish to depress a rival, or as a means for enriching the public treasury (Lysias, 185, 20.), was continually magnifying personal and trivial offences into offences against the state. Philocleon is detained in his house against his will by his son: the detention might have been punished by an ordinary *γραφή*; but no, he will make a state-affair of it: he will proceed by *είσαγγελία*, and the cause after hearing in the ecclesia, shall be transferred to a dicasterium, and there conducted not merely by himself in person, but by the public accuser, and advocates to back him.

<sup>e</sup> As a parody on these extraordinary modes of legal proceeding will occur in the Knights, a fuller explanation of the terms is left for that occasion.

<sup>f</sup> Tittman (p. 200.) has erroneously represented this as taking place in the ecclesia.

plead for the further continuance of his right. (Lysias, Orat. 24.) Supervision of the navy, and the proper maintenance of the triremes more particularly belonged to the senate: hence with that body would naturally rest the punishment of trierarchs, and all such as in any way injured the public service in that most important branch. (Dem. or pseudo-Dem. Orat. 47.) It naturally exercised a jurisdiction over its own members (Æsch. 15, 41.), and could expel an unworthy member; the expelled member, however, having a right of appeal to a dicasterium. (Platner, I. 61.) Whether proceedings against offenders in the corn-trade rested exclusively with the senate, (Lysias, Orat. 22.) I do not undertake to say; most probably this, as well as offences against religion (Lysias, 108, 7—10.), more particularly such as were committed during the festivals; malversation in office, offences against decorum in the public assemblies, misconduct of ambassadors, &c. might be brought at choice before the senate or the ecclesia. Had the νόμος εἰσαγγελικός, to which Demosthenes and the lexicographers occasionally refer, (Dem. 97, 1. Pollux, VIII. 51.) reached us, we might have spoken more accurately on the matter than we can now do. But to what extent did the competence of the court reach? It could impose a fine to the amount of 500 drachmas, and no more. Up to that sum therefore it seems no unfair conclusion that the senate exercised a *summary* jurisdiction (Dem. 1152, 10.); a right of appeal, however, lying even in those decisions to the more favoured dicasteria. If the offence seemed upon investigation to deserve a severer punishment, the senate, unless invested with fuller powers by the Ecclesia, (Andoc. 3, 13. Dem. 389, 16. 1208, 26. Lycurg. 152, 30.) appears to have been little more than a court of the First Instance, the further prosecution of the matter being left either to the ecclesia, (Xen. Hellen. I. 7. 3. Lysias, 132, 33—37. See also Platn. I. 59. 368, 9. Schöm. 204. Tittm. 205.), or much more commonly to the ordinary courts (Jul. Poll. VIII. 52. Dem. 720, 19—721: also Schöm. 191, 8. 200, 2.). The κατάγνωσις, as the preliminary judgment of the senate was termed, was introduced into the court by the thesmothets (Dem. 720, 25. Jul. Poll. VIII. 88.), who also presided on the occasion (Platn. I. 359.). The delinquent, meantime, unless he gave good security, (on graver occasions even securities were not admitted,) was for the purposes of safe custody kept in chains (Schöm. 219. 221), and in chains delinquents of one class at least had to plead their cause before the ecclesia (Xen. Hell. I. 7. 21.); to the judicial prerogatives of which assembly we may now address ourselves.

Ib. δῆμος. As the ecclesia was ostensibly the Sovereign Power of the Athenian state, it is easily conceived what offences would come under its more immediate cognizance. All insurrectionary movements, conspiracies, and attempts to overthrow the popular government;—treason of every kind, admitted or constructive—from open violence to *speaking* or even *thinking* ill against the state—



these with the offences enumerated in a preceding note, and some additional ones, as shield-dropping—sycophancy—proceedings relative to the recall of exiles—restoration of civil franchises—assumption of citizenship by a stranger (Tittm. 193, 4.), would naturally come under the jurisdiction of the ecclesia. Was its hands tied on these occasions, like that of the senate? Numerous expressions in the ancient writers lead us on the contrary to suppose that no limit of life or property came between the people and their vengeance. One of the first and most revolting spectacles which presents itself to our eyes after the achievement of Grecian liberty, is the illustrious person by whose valour and conduct that liberty had been chiefly gained, brought in a sick bed before the assembly, unable from his wounds to plead his own cause, yet condemned to pay an enormous fine, and because such payment was beyond his means, ordered by the assembly, ill as he was, to be carried to the common prison. (Herodot. VI. 136. Plat. Gorg. 516, d. Plutarch. Corn. Nep. &c.) The cases of Antimachus (Dem. 1187, 12.), Timagoras (Dem. 350, 27. 383, 19.), and others, might, if our limits permitted, be cited to the same purpose. That the ecclesia, however, more frequently contented itself with acting as a court of the First Instance—even in cases, where its passions were particularly interested—is proved not only from the text before us, and many other intimations in the ancient writers, (Andoc. 4, 40. Vitt. X. Oratt. in Antiph. Jul. Poll. VIII. 53 : also Platn. 375, 7. Tittm. 211. Schöm. 213. 219. 224.) but also from that singular body of causes, called <sup>h</sup>προβολαί, which were brought before the ecclesia, solely for the purpose of being afterwards removed to a dicasterium, no object being sought or gained by their previous introduction to the ecclesia, but the extortion of an opinion, whether that assembly recommended carrying the matter before a dicasterium. It was probably this view of the case as much as any thing, which led Luzac to the opinion that the ecclesia never acted but as a preliminary court, and that by the word δῆμος in such phrases as have been collected in a preceding note, is to be understood the whole

<sup>g</sup> Dem. 742, 11. δις δεθέντα καὶ κριθέντα ἀμφοτέρας τὰς κρίσεις ἐν τῷ δήμῳ. 1187, h. ἐπὶ κρίσει παρεδόδοτο εἰς τὸν δῆμον. Lycurg. 164, 26. οὐχ ὑπομένεις τῆς προδοσίας ἐν τῷ δήμῳ κρίσιν. Antiph. 137, 34. καὶ ὁ ἀνὴρ ἀπῆλθῃ ὑπὸ τοῦ δήμου τοῦ ὑμετέρου παραδεδομένος ἤδη τοῖς ἑνδεκα. Isæus, 49, 24. οὐδ' δημοσίᾳ ἅπαντας ὑμεῖς ἀπεκτείνετε. Dem. 350, 26. οὐ θάνατον κατεχειρότησεν ὁ δῆμος. 1187, 13. ὥστ' Ἀντίμαχον . . κρίναντες ἐν τῷ δήμῳ ἀπεκτείνετε καὶ τὴν οὐσίαν αὐτοῦ ἐδημεύσατε. Platner (I. 375, 6.) has added two or three more examples; but had the learned writer used the Oxford edition of the Greek orators, instead of the very inferior one of Reiske, he would have found reason, I think, to doubt the propriety of their application.

<sup>h</sup> For the nature of the προβολή, see Platner, I. 379. and Schömann de Com. lib. 2. c. 5. The last writer renders the word *querela*; but judging from etymology and its practical results as manifested in the Oration against Midias, the προβολαί should resolve themselves either into legal *problems*, or else *fences*, by which the poorer classes sought protection against a powerful antagonist by obtaining a præjudicium in the ecclesia, before they tried their fortunes in a dicasterium.



ἐψηφίσται τοὺς ἀδικούντας τοῖσι δικασταῖς παραδοῦναι·  
εἴτ' Εὐάθλος χῶ μέγας οὗτος κολακώνυμος ἀσπίδαποβλήs

<sup>i</sup> Heliastic body. But to draw these matters to a close. Even when transferring such causes, as did not include a *προβολή*, to the ordinary courts, the people did not altogether let the matter out of their hands. They specified the title under which the delinquent should be tried, the number of dicasts, who should compose the court, and they named the accusers and their assistants (*κατήγοροι, συνήγοροι*), generally ten in number, who should conduct the suit. (Dem. 773, 17. Din. 96, 35. 97, 28. (The whole of this latter orator's speeches should be read, to see how the preliminary investigation whether an offence had been committed, was sometimes transferred to the Areopagus by the ecclesia, and then sent to the courts for particular inquiry, and punishment.) Platner, I. 377. and Plut. in Peric. c. 10.)

Ib. ἀπορήση. But whence these ἀπορίαι, these difficulties, and hesitations? On the part of the senate we can easily understand them. If the complaint brought before that body bore on the face of it such enormous and evident guilt, that a mulct of 500 drachmas would in no way adequately punish it, the wisest course would be to send it instantly to another tribunal. But whence the ἀπορία of the ecclesia? Considering how rarely that body, comparatively speaking, was convened, and that certain prytaneîæ only were allowed to the introduction of εἰσαγγελίαι (Schöm. 29. Tittm. 167.), the greatest difficulty with the ecclesia must, I think, have been the want of time. But in the words of the German poet,

Mein Freund, die Zeiten der Vergengenheit  
Sind uns ein Buch mit sieben Ziegeln :      Goethe.

and if antiquity in general remains to us a *seven-sealed book*, we must in the nature of things allow an additional seal or two to the great comic poet of antiquity.

603. τοῖσι δικασταῖς παραδοῦναι. Dem. 1152, 9. καὶ ἐπειδὴ ἐν τῷ διαχειροτονεῖν ἦν ἡ βουλὴ πότερα δικαστηρίῳ παραδοίῃ ἢ ζημιώσκει ταῖς πεντακοσίαις (sc. δραχμαῖς), ὅσου ἦν κυρία κατὰ τὸν νόμον κ. τ. λ. Æsch. 15, 40. εἰάν ἡ βουλὴ... <sup>k</sup> ἐκφυλλοφορήσασα δικαστηρίῳ παραδῶ.

604. The name of Evathlus, as a prominent advocate of the day, came before us in the Acharnenses. That Cleonymus, here designated Κολακώνυμος, was a person of considerable influence, is evident from the claim here made by him to become the conductor of a state-impeachment. See also sup. v. 19.

Ib. ἀσπίδαποβλήs = ῥίψασπις, Nub. 353. Pac. 1186. Conz. The

<sup>i</sup> Schöm. p. 213—217.

<sup>j</sup> Lysias, 133, 5. ὁ δὲ δῆμος ἐν τῷ δικαστηρίῳ ἐν δισχιλίοις ἐψηφίσατο. Reiske has totally mistaken the meaning of the passage.

<sup>k</sup> In the senate the votes were written on olive-leaves. Hence ἐκφυλλοφορεῖν (φύλλον φέρειν), to eject or condemn by a vote of this kind.

“ οὐχὶ προδώσειν ὑμᾶς φασίν, “ περὶ τοῦ πλήθους δὲ  
μαχεῖσθαι.” 605

κὰν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν μὴ  
εἴπη τὰ δικαστήρι' ἀφεῖναι πρότιστα μίαν δικάσαντας·  
αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περι-  
τρώγει,

epithet shews that Cleonymus had no right to infest the ecclesia with his odious presence ; but the powerful influence of Cleon no doubt maintained him there ; and hence the continual allusions of the indignant poet.

605. The conducting a state-impeachment brought with it a higher fee than usual : hence the needy and aspiring advocates were naturally vehement with such protestations as those in the text, in order that the business might be put into their hands. Voss translates, and annotates as follows :

Nein, sagen die, sein sie Verräther an euch, nein stets Vorkämpfer du Meng' hier<sup>k</sup>.

606. ἐν τῷ δήμῳ, in the Ecclesia. Eccl. 95. εἰ πλήρης τύχοι | ὁ δῆμος ὢν. Lysist. 513. τί βεβούλευται περὶ τῶν σπονδῶν . . ἐν τῷ δήμῳ ; Isæus, 89, 12. λόγον ἐν τῷ δήμῳ παρέσχε. Dem. 1204, 11. 1207, 22. 1330, 25. Din. 91, 9. Lysias, 135, 44. συλλήβδην γὰρ ἡμεῖς ἅπαντες καὶ ἐν τῷ δήμῳ καὶ ἐν τῷ δικαστηρίῳ συκοφαντίας αὐτοῦ κατέγνωτε. 147, 37. Æsch. 29, ult. The words δῆμος and ἐκκλησία are not unfrequently found together. Plato, Gorg. 481, e. ἐν τε γὰρ τῇ ἐκκλησίᾳ, ἐάν τι σοῦ λέγοντος ὁ δῆμος ὁ Ἀθηναίων μὴ φῇ οὕτως ἔχειν. 1 Alcib. 114, b. ἐμὲ ἐκκλησίαν νόμισον καὶ δῆμον. Dem. 577, 1. 578, 1. τοῦ δήμου κατηγορεῖν καὶ τῆς ἐκκλησίας. Such phrases as ἔδοξε τῷ δήμῳ, προσιέναι τῷ δήμῳ, &c. must be familiar to every one.

Ib. γνώμην (an advice, a proposition) νικᾶν. Nub. 432. ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ. The expressions γνώμην λέγειν and γνώμην εἰπεῖν are much more common. Eq. 268. 654. Antiph. 146, 40. Lysias, 159, 42. Andoc. 10, 13. Plutarch. Aristid. 11. γνώμην γράφειν, Æsch. 68, 16.

607. On the structure of the anapæst, see Reisig. 172.

Ib. πρότιστα. Homer. Hesiod. Arist. Pl. 792. Thes. 659. Ran. 519.

Ib. μίαν (δίκην) δικάσαντας. Eq. 50. ὦ Δῆμε, λοῦσαι πρῶτον ἐκδικάσας μίαν. Dem. 1297, 5. μίαν δίκην δικάζοντες νομοθετεῖτε ὑπὲρ ὅλου τοῦ ἔμποριον.

608. ὁ κεκραξιδάμας (κράζω, κέκραγα, δαμάω), he of all-subduing

<sup>k</sup> “ Verräther an euch.” An uns, meint er ; aber er wendet sich an die zahllosen Richter unter dem zuschauenden Volk. Voss therefore reads ὑμᾶς, not ἡμᾶς, in the text.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μνίας ἀπαμύνει.  
 σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαυτοῦ πρόποτ'  
 ἔδρασας. 610

ἀλλὰ Θέωρος, καί τοῦσιν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων,  
 τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περι-  
 κωνεῖ.

σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἶων ἀποκλείεις καὶ κατε-  
 ρύκεις,

ἣν δουλείαν οὔσαν ἔφασκες χῦπηρεσίαν ἀποδείξειν.

voice, i. e. Cleon. Eq. 137. ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

609. φυλάττει, *observat, studiose curat*. Conz. Ib. τὰς μνίας ἀπ. Eq. 58. of the same Cleon. κοῦκ ἔα τὸν δεσπότην | ἄλλον θεραπεύειν, ἀλλὰ βυρσίην ἔχων | δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 1037. ἔστι γυνή, τέξει τε Λέονθ (i. e. Cleon) ἱεραῖς ἐν Ἀθήναις, | ὅς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται. For the persevering, blood-seeking nature of the Grecian <sup>1</sup> fly, see Hom. Il. XVII. 570: how justly compared with that of the Greek advocates and orators, it must be left for a future play to shew.

Ib. διὰ χειρὸς ἔχων, *having between the hands, or holding a careful hand over him*. Thucyd. II. 13. τὰ τῶν ξυμμάχων διὰ χειρὸς ἔχων. Aristot. Polit. 5. 8. φοβούμενοι γὰρ, διὰ χειρῶν ἔχουσι μᾶλλον τὴν πολιτείαν. Alciph. I. p. 104. (quoted by Hemst. in Luc. I. 231.). χάρτην διὰ χειρὸς ἔχων. Plut. Pericl. 34. ἀλλ' ἔμεινεν οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ὥς ἀπηλλάγησαν οἱ Πελοποννήσιοι.

612. περικωνεῖν (κώνος, pitch, both dry and fluid). The invention of a better mode of blackening shoes seems to have been reserved for modern days. On the word σπόγγος, consult Blomf. in Ag. p. 292. Dindorf refers to Barker, in Class. Journ. 24. p. 401.

613. κατερύκειν (ἐρύκω irr.) = κατερυκάνειν. Il. XXIV. 218. μή μ' ἐβέλοντ' ἰέναι κατερύκαε.

614. καὶ ὑπηρεσίαν, Bentley. χῦπηρεσίαν, Br. service. "All the servants of the different authorities received salaries . . . Originally

<sup>1</sup> And it might be added the Egyptian fly. Hence in that prophetic description of national distress and desolation, which for graphic power has perhaps never been exceeded, from what is the principal instrument of visitation derived?

"And it shall come to pass in that day;  
 Jehovah shall hie the fly,  
 That is in the utmost part of the rivers of Egypt;  
 And the bee, that is in the land of Assyria:  
 And they shall come, and they shall light all of them,  
 On the desolate valleys, and on the craggy rocks;  
 And on the thickets, and on all the caverns."

Lowth's Isaiah, c. vii. 18.

See also the translator's masterly notes.

ΒΔ. ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτέ . . .  
 . . . . . τῆς ἀρχῆς τῆς περισέμενου. 616

ΦΙ. ὁ δέ γ' ἥδιστον τούτων ἐστὶν πάντων, οὐ γὰρ 'πι-  
 λελήσμεν,  
 ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἄτ' εἰσήκονθ' ἅμα  
 πάντες

ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ θυγάτηρ με  
 ἀπονίξῃ καὶ τὸ πόδ' ἀλείφῃ καὶ προσκύψασα φιλήσῃ, 620  
 καὶ παππάζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλα-  
 μᾶται,  
 καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μᾶζαν προσ-  
 ενέγκῃ,

there was an important distinction between service (*ὑπηρεσία*) and an office of government (*ἀρχή*); the former received a salary, the second none." Boeckh, I. 320.

615. Ordo est : παύσει ποτέ τῆς ἀρχῆς, pro παύσει λέγων περὶ τῆς ἀρχῆς. Brunck. "You will cease talking about this most distinguished authority of yours."

617. See Matthiæ, §. 478, b. and Dindorf's Av. p. 61.

620. ἀπονίξῃ. Od. XXIII. 75. τὴν ἀπονίζουσα φρασάμην. Il. X. 572. αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ | ἐσβάντες.

621. παππάζουσ'. Il. V. 408. οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν. The rest of the verse alludes to a practice usual among the lower Athenians, of lodging their money in their mouths. (Cf. Av. 502, 3.)

622. μᾶζα (μάσσω, to knead). Barley-bread (Herodot. I. 200.), variously prepared and of various shapes, according as it was kneaded, *φυρητή*, long rubbed in the kneading, *τριπτή*, prepared wet or dry, brittle or hard. The writings of Aristophanes supply the following illustration of the word. As opposed to maize-bread (*ἄρτος*), Pac. 853. φαγεῖν | οὐτ' ἄρτον οὔτε μᾶζαν. Ecl. 606. Pl. 544. with reference to the *kneading* operation. Eq. 55. μᾶζαν μεμαχότος, (where, as Passow remarks, there is an allusion to μάχην μεμαχηκότος). 1105. μαζίσκας διαμεμαγμένας, 1167. Pac. 14. To the *rubbing*. Pac. 8. ἀλλ' ὡς τάχιστα τρίβε πολλὰς καὶ πυκνάς. 564. ὦ Πόσειδον, ὡς καλὸν τὸ στίφος αὐτῶν φαίνεται | καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία. It was much used on ship-board. Ran. 1072. καίτοι τότε γ', ἡνίκ' ἐγὼ ἔζων, | οὐκ ἠπίσταντ' ἀλλ' ἡ μᾶζαν καλέσαι καὶ "ῥυππαπαί" εἰπεῖν. The maza was further prepared with water and oil; and if on ship-board it was wished particularly to stimulate the rowers, wine also was added. (Thucyd. III. 49. Athen. 3. 114, f.). Ib. *φυστή* (*φύρω*) implies a barley-bread, or cake, of which the dough had only been lightly moved, not kneaded hard.



κάππειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ, “ φάγε  
τουτί,

ἔντραγε τουτί.” τούτοισιν ἐγὼ γάννυμαι, κεῖ μή με δεήσει  
ἐς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παραθήσει  
καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι ταχὺ μάξῃ,  
τάδε κέκτῃμαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν·  
κὰν οἶνόν μοι μὴ ᾿γχιῆς σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκό-  
μισμαι

οἴνου μεστὸν, κατ' ἐγχείομαι κλίνας.

624. ἔντραγε, imp. aor. 2. of ἐντρώγω. Eq. 51. ἐνθοῦ, ρόφησον, ἔν-  
τραγ'. φάγε, said of a solid meal; ἔντραγε, of the little delicacies  
which follow. Heliodor. II. p. 99. ἐντραγόντες τῶν καρύων καὶ σύκων.

Ib. γάννυμαι. Il. XIII. 493. γάννυται . . φρένα ποιμήν. XIV. 504.  
ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται. XX. 405. γάννυται δέ τε τοῖς Ἑνοσίχθων.  
Od. XII. 43. οὐδὲ γάννυται. Eurip. Cycl. 504. γάννυμαι δὲ δαιτὸς  
ἡβης.

624. καὶ μή με δεήσει, and may I never need to. Dobree. The  
reading in the text is that proposed by Elmsley in Œd. Tyr. p. 44.

625. ταμίης (τάμνω) prop. the person who carves and divides  
each person's portion of a meal: a house-steward. Il. XIX. 44.  
καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοις δοτῆρες. 626. ἄλλην ἦν μὴ ταχὺ μάξῃ.  
Dobree.

627. πρόβλημα. Herodot. IV. 175. ἐς δὲ τὸν πόλεμον στρουθῶν  
καταγαίῳν δορὰς φορέουσι προβλήματα. VII. 70. προβλήματα δ' ἀντ' ἀσπί-  
δων ἐποιεῖντο γεράνων δόρας. Ib. πρόβλημα κακῶν. To the examples  
given by Matthiæ, §. 331. add Eurip. Med. 1319. ἔρῃμα πολεμίας  
χερός.

Ib. σκευὴν βελέων ἀλεωρήν, munimentum telis arcendis. Conz. Ib.  
ἀλεωρῇ (ἀλέα, ἀλη). Il. XII. 57. XV. 533. δῆϊων ἀνδρῶν ἀλεωρήν (ad-  
versus hostes munimentum). Herodot. IX. 7. ἀλεωρήν εὐρήσονται.  
For numerous other examples of ἀλεωρῇ and πρόβλημα, see Kidd's  
Dawes, p. 83.

628. τὸν ὄνον, a drinking-vessel, which, as far as animal shape is  
concerned, might find kindred acquaintance in Tom Otter's "Bull,  
Horse, and Dog," and "the great Bear of Bradwardine."

629. A little variety may be here allowed to our notes, by a ver-  
sion of these concluding anapæsts.

*Phil.* But the best of my lot I had nearly forgot—

the court left and well loaded with honey,

Scarcely reach I my home, when th' whole house trooping  
come,

and embrace me, such coz'nage hath money!

ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω  
καὶ τῆς τοῦ Διὸς οὐδὲν ἐλάττω,  
ὅστις ἀκούω ταῦθ' ἅπερ ὁ Ζεὺς ;  
ἦν γοῦν ἡμεῖς θορυβήσωμεν,

630

First my girl, sprightly nymph ! brings her napkin and lymph !  
feet and ankles are quick in ablution ;  
Soft'ning oils o'er them spread, she stoops down her head  
and drops kisses in utmost profusion.  
“ I'm her sweetest papa !—I'm the pride of the bar !”—  
her tongue in mean neatly playing,  
As with rod and with line, the girl angles so fine,  
my day's pay is unconsciously straying.  
Seats her next by my side, Mrs. Dicast, my pride,  
feeling soul, she knows well what my calling ;  
And my labours to greet, brings refreshments most sweet,  
while speeches still sweeter are falling.  
“ Of this soup deign to sip—pass these meats o'er your lip—  
here's a cordial and soothing emulsion :—  
You cannot but choose eat these cates,—nay, I'll use  
to my heart's dearest treasure, compulsion.”  
Then I sip and I swill, and I riot at will,  
nor cast eye of discreet observation,  
How your eye or your man's watches, gauges, and spans  
what my appetite's warmth and duration.  
Never yet did I crave bit or drop of that knave,  
but still he would grumble and mutter ;  
But he now may forego all his cares, for I know,  
where despite him my bread shall find butter.  
Yes from head, sir, to feet, I'm in armour complete,—  
fenc'd and shelter'd from ev'ry disaster ;  
E'en your wine you may spare, while this (*draws a case from*  
*under his vest*) falls to my share,  
and calls me its lord and its master.  
Outward-form'd, 'tis an ass—spare your mirth—let that pass—  
inward holds he what asks best appliance ;  
(*Drinks and looks at it*) Rogue ! as keen he surveys your starv'd  
goblet, he brays,  
snaps his fingers, and bids you defiance.

Mitchell's Aristophanes, v. ii. p. 230.

633. θορυβήσωμεν. Æsch. 24, 37. κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργολαβῶν ἐφ' ὑμᾶς, ὡς ἐγὼ πυνθάνομαι, λήσειν μεταλλάξας τὸν ἀγῶνα καὶ τὴν ὑμετέραν ἀκρόασιν, καὶ περιστήσειν τῷ μὲν φυγόντι θαρρεῖν, ὅταν αὐτὸς δεῦρο παρέλθῃ, ἐκπεπλήχθαι δὲ τῷ κατηγορῶ καὶ πεφοβησθαι περὶ αὐτοῦ, τοσοῦτοις δὲ καὶ τηλικούτοις ἐκκαλέσσεσθαι παρὰ τῶν δικαστῶν θορύβους, κ. τ. λ. Also 23, 31.

πᾶς τίς φησιν τῶν παριόντων,  
 “οἶον βροντᾶ τὸ δικαστήριον,  
 ὦ Ζεῦ βασιλεῦ.”

635

καὶν ἀστράψω, ποππύζουσιν  
 καὶ πάνυ σεμνοί.

καὶ σὺ δέδοικάς με μάλιστ' αὐτός·  
 νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'  
 ἀπολοίμην, εἰ σε δέδοικα.

640

ΧΟ. οὐπόποθ' οὔτω καθαρῶς  
 οὐδενὸς ἠκούσαμεν οὐ-  
 δὲ ξυνετῶς λέγοντος.

ΦΙ. οὐκ, ἀλλ' ἐρήμας ᾤεθ' οὔτος ῥαδίως τρυγήσειν· 645  
 καλῶς γὰρ ἦδειν ὥς ἐγὼ ταύτη κράτιστός εἰμι.

634. *pâs tis*, for examples see Elmsley's *Medea*, p. 167.

637. *ποππύζουσιν*, *shudder, are terrified*. Properly to smack with the tongue, as people do when terrified, under the idea of averting danger; exclaiming at the same time, *God be with us! God preserve us!* Passow refers to Pliny, H. N. 28, 2. See also Wachsm. IV. 280.

638. *σεμνοί*, men distinguished for their birth, their rank, and dignified manners. See Wachsm. II. Beilage 3. where the learned writer has explained all the complimentary epithets in use among the Athenians. 642. *καθαρῶς, openly, without disguise*. Konz.

645. The ratiocination of the old dicast appears to be something like the following: ‘No, you never did hear a man speak so openly and wisely (the modesty of this declaration we need not trouble ourselves about): and yet this fellow, (pointing to his son,) well knowing where I am strongest, and that in the courts of law lie my harvest and vintage, expected to find my grapes unprotected; in other words, that I should not have a syllable to say in favour of our judicial system.’

Ib. *ἐρήμας* sc. *τρύγας*. Ib. *οὔτος ῥαδίως*. Dawes, Brunck. Bek. Dind. Pors. (*Advers.* 229.) *οὔτω ῥαδίως*. Markland, Dobree, Rav.

646. *ταύτη* sc. *χώρα, on this ground, on this side*. Cf. sup. v. 175. where *προφάσει* may be supplied. Whatever may be thought of the explanation in the preceding note, the following quotations (and I trust they will not be thought too numerous, considering the importance of the fact on which they bear) will sufficiently shew the truth of the principal statement. Lycurg. 148, 14. *τρία γὰρ ἐστὶ τὰ μέγιστα, ἃ διαφυλάττει καὶ διασώζει τὴν δημοκρατίαν, πρῶτον μὲν ἡ*

ΧΟ. ὥς δ' ἐπὶ πάντ' ἐλήλυθεν  
 κοῦδὲν παρήλθεν, ὥστ' ἔγωγ'  
 ἠὔξανόμην ἀκούων,

τῶν νόμων τάξις, δεύτερον δ' ἡ τῶν δικαστῶν ψήφος, τρίτον δ' ἡ τοῖς ταῦτι-  
 κήματα παραδοῦσα κρίσις. Æsch. 87, 7. ἀνὴρ γὰρ ἰδιώτης ἐν πόλει δημο-  
 κρατουμένη νόμῳ καὶ ψήφῳ βασιλεύει· ὅταν δ' ἑτέρῳ ταῦτα παραδῷ, καταλέ-  
 λυκεν τὴν αὐτὸς αὐτοῦ δυναστείαν. If the great orator (i. e. supposing  
 the speech περὶ Συντάξεως to have proceeded from Demosthenes)  
 appears for a moment to doubt this *kingship* and *dynasty* of dicasts,  
 it is only for a temporary purpose; and we shall subsequently find  
 all the most important declarations respecting the omnipotence of  
 the dicasteria flowing from him. Dem. 170, 25. καὶ νῆ Δία, ὃ ἄν-  
 δρες Ἀθηναῖοι, ἕτεροί γε λόγοι παρερρήκασιν πρὸς ὑμᾶς ψευδεῖς, καὶ πολλὰ  
 τὴν πόλιν βλάπτοντες, οἷον “ ἐν τοῖς δικαστηρίοις ὑμῖν ἐστὶν ἡ σωτηρία, καὶ  
 δεῖ τῇ ψήφῳ τὴν πολιτείαν ὑμᾶς φυλάττειν.” ἐγὼ δ' οἶδ', κ. τ. λ. 746,  
 15. ἀπάντων γὰρ κυριώτατον ᾤετο (Solon scil.) δεῖν εἶναι τὸ δικαστήριον.  
 748, 7. ἀκούω δ' ἔγωγε καὶ τὸ πρότερον οὕτω καταλυθῆναι τὴν δημοκρα-  
 τίαν, παρανόμων πρῶτον γραφῶν καταλυθεισῶν καὶ τῶν δικαστηρίων ἀκύρων  
 γενομένων. 1316, 6. διὰ ταῦτα τοίνυν ἐγὼ πιστεύων ἐμαυτῷ κατέφυγον  
 εἰς ὑμᾶς. ὁρῶ γάρ, ὃ ἄνδρες Ἀθηναῖοι, οὐ μόνον τῶν ἀποψηφισαμένων  
 Ἀλμουσιῶν ἐμοῦ κυριώτερ' ὄντα τὰ δικαστήρια, ἀλλὰ καὶ τῆς βουλῆς καὶ  
 τοῦ δήμου, δικαίως· κατὰ γὰρ πάντα αἱ παρ' ὑμῖν εἰσὶ κρίσεις δικαιοτάται.  
 Hence whatever the decisions or resolutions of the ecclesia, it was  
 the dicasterium which put all their resolves in motion. 729, 16.  
 ἴστε γὰρ δήπου τοῦθ', ὅτι σώζεται πολλάκις ἡμῶν ἡ πόλις διὰ τὰς στρατείας  
 καὶ τὰς ναυτικάς καὶ τὰς πεζάς, καὶ πολλὰ καὶ καλὰ πολλάκις ἤδη διεπρά-  
 ξασθε καὶ σώσαντές τινας καὶ τιμωρησάμενοι καὶ διαλλάξαντες. πῶς οὖν;  
 ἀνάγκη τὰ τοιαῦτα διοικεῖν ἐστὶ διὰ ψηφισμάτων καὶ νόμων τοῖς μὲν εἰσφέ-  
 ρειν ἐπιτάττοντας, τοὺς δὲ τριηραρχεῖν κελεύοντας, τοὺς δὲ πλείν, τοὺς δ'  
 ἕκαστα ποιεῖν ὧν δεῖ. οὐκοῦν ταῦθ' ὅπως γίγνηται, δικαστήρια πληροῦτε καὶ  
 καταγιγνώσκετε δεσμὸν τῶν ἀκοσμοῦντων. In reference to the opinion  
 of Solon, that the sovereignty of the democracy *ought* to lie in the  
 tribunals, Aristotle (Polit. II. 12.) observes: Σόλων δ', ἐνιοι μὲν  
 οἶονται νομοθέτην γενέσθαι σπουδαῖον· ὀλιγαρχίαν τε γὰρ καταλῦσαι, λίαν  
 ἄκρατον οὔσαν, καὶ δουλεύοντα τὸν δῆμον παῦσαι, καὶ δημοκρατίαν κατα-  
 στήσαι τὴν πάτριον, μίξαντα καλῶς τὴν πολιτείαν. Εἶναι γὰρ τὴν μὲν ἐν  
 Ἀρείῳ πάγῳ βουλὴν, ὀλιγαρχικόν· τὸ δὲ τὰς ἀρχάς αἰρετὰς, ἀριστοκρατι-  
 κόν· τὰ δὲ δικαστήρια, δημοτικόν. Ἔοικε δὲ Σόλων, ἐκεῖνα μὲν ὑπάρχοντα  
 πρότερον οὐ καταλῦσαι, τὴν τε βουλήν, καὶ τὴν τῶν ἀρχῶν αἵρεσιν· τὸν δὲ  
 δῆμον καταστήσαι, τὰ δικαστήρια ποιήσας ἐκ πάντων. Διὸ καὶ μέμφονται  
 τινες αὐτῷ. Λῦσαι γὰρ θάτερον, κύριον ποιήσαντα τὸ δικαστήριον πάντων,  
 κληρωτὸν ὄν. Ἐπεὶ γὰρ τοῦτ' ἴσχυεν, ὥσπερ τυράννῳ τῷ δήμῳ χαρίζουνοι  
 τὴν πολιτείαν εἰς τὴν νῦν δημοκρατίαν κατέστησαν. See further on the  
 above subject, Dem. 268, 21. 485, 10. 700, 11. 725, 14. 765, 1.  
 Æsch. 5, 44. Lycurg. 157, 35.

649. ἠὔξανόμην. As the Chorus pronounce this word, they ele-  
 vate their persons and enlarge themselves to their fullest dimen-



κὰν μακάρων δικάζειν

650

αὐτὸς ἔδοξα νήσοις,

ἡδόμενος λέγοντι.

ΦΙ. ὥσθ' οὗτος ἤδη σκορδινᾶται κάστιν οὐκ ἐν αὐτοῦ.

ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟ. δεῖ δέ σε παντοίας πλέκειν

655

εἰς ἀπόφυξιν παλάμας.

τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-

ναι χαλεπὸν . . . . .

μὴ πρὸς ἐμοῦ λέγοντι.

659

πρὸς ταῦτα μύλην ἀγαθὴν ὥρα ζητεῖν σοι καὶ νεόκοπτον,

sions; they tread the stage, as if wearing the buskin and not the sock; a judicial paradise as it were bursting upon their eyes.

653. σκορδινᾶσθαι. Metaph. to be in a state of violent agitation, to throw oneself here and there from impatience, anger, &c. Ran. 922. τί σκορδινᾶ καὶ δυσφορεῖς;

Ib. ἐν αὐτοῦ. Reasoning from a well known Greek idiom, (II. VI. 47. ἐν ἀφνειοῦ πατρός. Od. VII. 132. ἐν' Ἀλκινόοιο. X. 282. ἐνὶ Κίρκης.) this expression ought to answer to the *chez lui* of the French language, and the *at home* of our own. With the negative, it resembles very closely the idiomatic English expression, *he's all abroad*.

654. σκύτη βλέπειν, to look in terror for the scourge. 655. Eurip. Androm. 66. ποίας μηχανὰς πλέκουσιν αὐ;

657π ε παίνειν (applied to wounds) to heal. Xen. Cyrop. 4, 5, 21. τραῦμα πεπανθέν. (applied to mental passions, anger, &c.) to soften, to soothe. Schneider refers to Jac. Ach. Tat. p. 774.

658. [νεανία.] Pors. 659. πρὸς ἐμοῦ, in my favour, on my side. To examples quoted in Monk's Alcest. v. 57, add Herodot. VIII. 22. πρὸς ἡμέων γίνεσθε. 60. τὸ γὰρ ἐν στενῷ ναυμαχείειν, πρὸς ἡμέων ἐστί· ἐν εὐρυχαρίῃ δὲ, πρὸς ἐκείνων. Antiph. 121, 22. ἦ μὲν γὰρ δόξα τῶν πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρασσόντων.

Μὴ καταφρόνει, Φιλῖν', ἐτῶν γεροντικῶν,  
οἷς ἔνοχος, εἰς τὸ γῆρας ἔαν ἔλθῃς, ἔση.  
ἀλλὰ μέγα τοῦθ', ᾧ πατέρες ἡλαττώμεθα,  
ὡμείς μὲν ὠνειδίσαι, εἰάν τι μὴ ποιῇ  
ὁ πατήρ πρὸς ὑμῶν "οὐ γέγονας αὐτὸς νέος;"  
τῷ δὲ πατρὶ πρὸς τὸν υἱόν, εἰάν ἄγνωμονῇ,  
οὐκ ἔστιν εἰπεῖν, "οὐ γέγονας αὐτὸς γέρον;"

Apollodorus ap. Stob. Flor. p. 483.

660. μύλην, a millstone. Ib. νεόκοπτον (κόπτω), fresh hewn. ἥτις

(ἤν μὴ τι λέγῃς,) ἥτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖζει.

ΒΔ. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ  
τρυγφοῖς,

ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.

ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη ΦΙ. παῦσαι καὶ μὴ  
πατέριζε. 664

εἰ μὴ γὰρ ὅπως δουλεύω 'γὼ, τουτὶ ταχέως με διδάξεις,  
οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κἂν χρῇ σπλάγχνων μ'  
ἀπέχεσθαι.

ΒΔ. ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ  
μέτωπον·

καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ' ἀπὸ  
χειρὸς,

δυνατὴ τ. ε. θυμ. κατερ. *which is in a state to bruise or crush my anger.*

661. τι λέγειν, *to say something worth hearing, or of consequence*; opposed to οὐδὲν λέγειν. Dem. 879, pen. 998, 11. 1021, 5. Ib. κατερέκω. See Blomf. Gloss. in Pers. p. 161.

663. ἐντετοκυῖαν, *innate*. Intr. part. perf. of ἐντίκτω. 664. Κρονίδη, *my dear old-fashioned father*. Cf. Nub. 929. 1070. &c.

666. κἂν χρῇ σπλάγχνων μ' ἀπέχεσθαι. *Implying, even though your death should come from these hands, and myself in consequence be interdicted from partaking of sacrificial rites. The word σπλάγχνα itself signifies the intestines, particularly their nobler parts, the heart, the liver, the lungs. These portions of the victim (the gods having first received their due) were roasted on the sacred fire, and then eaten by the persons assembled, as the commencement of the sacrificial banquet. Persons guilty of murder were excluded from any participation in this sacred rite.*

667. χαλᾶν, *to let sink, or fall*. Pind. Pyth. I. 10. ὠκείαν πτέρυν' ἀμφοτέρωθεν χαλάξαις.

668. φαύλως, *in a rough off-hand way, without entering into strict calculations*. Thucyd. VI. 18. ὁμοῦ δὲ τό τε φανλὸν καὶ τὸ μέσον καὶ τὸ πᾶν ἀκριβὲς ἂν συγκαθὲν μάλιστα ἂν ἰσχύειν: where, as Passow observes, τὸ φανλὸν seems to be put in opposition to τὸ ἀκριβές. At the word λογίσαι, the dicast appears to have produced his judicial ψήφοι, which were as much in use for casting up accounts, as in the giving of votes. Herodot. II. 36. γράμματα γράφουσι καὶ λογίζονται ψήφοισι, Ἑλληνες μὲν κ. τ. λ. Hence the admonition in the text, μὴ ψήφοις, ἀλλ' ἀπὸ χειρὸς. Cf. also Dem. 303, 22. 304, 4.

Ib. ἀπὸ (*by means of, with the hand as the instrument*) χειρός. II.

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσ-  
 ἰόντα·

669

XXIV. 605. τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο. Thucyd.  
 VII. 10. ὅσα ἀπὸ γλώττης εἶρητο αὐτοῖς, εἶπον. Literally, *off hand*.

669. φόρον (φέρω). This word, so important in Athenian history, occurs first in the pages of Herodotus, I. 6. οὗτος ὁ Κροῖσος, βαρβάρων πρῶτος, τῶν ἡμεῖς ἴδμεν, τοὺς μὲν κατεστρέψατο Ἑλλήνων ἐς φόρον ἀπαγωγῇ, τοὺς δέ, κ. τ. λ. Also, I. 27. III. 13. καὶ φόρον τε ἐτάξαντο, καὶ δῶρα ἔπεμπον. The tribute here alluded to is that well known one, which each Grecian state was bound to make towards the equipment of a naval and military force against the power of Persia. The charge of assessing it was left to Aristides, and the temple of Delos was the treasury for its reception; certain assemblies being held here, to which all the contributing allies had admission. "The contributions were at their first institution in Olymp. 77. 3. known by the name of tributes (φόροι), and, according to the rate appointed by Aristides, amounted to 460 talents a year, and so early even as at that period it had been determined which states were to supply money, and which ships. Notwithstanding the payment of a tribute, the allies were independent (αὐτόνομοι), as their share in the regulation of the joint proceedings manifestly shews. Gradually however they fell into entire subjection to the Athenians; a mischance which was in truth frequently owing to their own conduct: for these states, in order to avoid serving in war, having agreed to supply money and vessels without the crews, their contributions frequently remained unpaid; from this reason they were ready to seize the first opportunity for revolt, although their resistance would of necessity be unavailing, as they had previously yielded up their power. On the other hand, the Athenians, although at first they were strict in their demands for crews and vessels, favoured the inclination of the allies after the time of Cimon, who willingly took empty ships and money from those who were unable to serve in person. He allowed the allies to carry on trade and agriculture without any disturbance, by which means they became unfitted for war; and, on the other hand, practised the Athenians, who were maintained out of the contributions of the allies, in naval exercises. Thus in the same degree that the military strength of the allies declined, the Athenian power increased, and with it a spirit of arrogance and severity towards the confederates. The payment of the tribute was now considered as a duty of the allies, while they were at the same time deprived of a vote in the assembly. The transfer of the treasury from Delos to Athens placed the Athenian state in the unlimited possession of these funds, and shewed that the true relation between the allies and Athens was that of tributary subjects to their sovereign and protector. From this period Athens made use of the resources and property of these allies for her own private interests, and against their prosperity and freedom. Pericles is

κά'ζω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,

stated to have obtained the superintendence of the money thus brought to Athens. He taught the Athenian people that they were not accountable to the allies for these contributions, as the Athenians waged war in their defence against the attacks of the Barbarians, while these states did not provide a horse, a ship, or a soldier; that it was their duty to apply the money to objects which would both promote their interests and enhance their celebrity; and that by devoting their resources to the creation of works of art, they would maintain every hand in employment, and at the same time most splendidly adorn their city. After this transfer of the treasure, which (as near as can be ascertained) took place about Olymp. 79. 4. the subjection of the allies was by degrees completely established." Abridged from Boeckh, vol. II. 132—136. That the Athenians were not without some sense of shame as to this proceeding, seems evident from their gradually softening the word φόρος down into σύνταξις, a mode of reconciling things, which it seems was first begun by Solon giving to his *equitable adjustment* the name of σεισάχθεια (σειώ, ἄχθος). Plut. Sol. 15. ἃ δ' οὖν οἱ νεώτεροι τοὺς Ἀθηναίους λέγουσι τὰς τῶν πραγμάτων δυσχερείας ὀνόμασι χρηστοῖς καὶ φιλανθρώποις ἐπικαλύπτοντας ἀστείως ὑποκορίζεσθαι, τὰς μὲν πόρνas, εἰαίρας, τοὺς δὲ φόρους, συντάξεις, . . . καλοῦντας, πρῶτον Σόλωνος ἦν, ὡς ἔοικε, σόφισμα, τὴν τῶν χρεῶν ἀποκοπὴν σεισάχθειαν ὀνομάσαντος. On the φόροι see further Wachsm. III. 143. Rose's Inscript. Græc. p. 259.

670. The poet having mentioned the great *external* revenue of Athens, now proceeds to her *internal* resources.

Ib. τέλη, (τελείν, *to pay*, e. c. τὸ ἱππικὸν, τὸ θητικὸν, τὸ ξενικὸν, τὸ πορνικὸν, τὸ ἀπ' ἐμπορίου καὶ ἀγορᾶς, τὸ ἐλλιμένιον, &c.) *dues, tolls of any kind*. "The custom-duties were partly raised from the harbours, partly from the markets (ἀπ' ἐμπορίου καὶ ἀγορᾶς); the former word signified the places for wholesale trade in commodities carried by sea, and the taxes there raised were custom-duties upon export and import, together with certain fees paid for foreign ships lying in the harbour. The markets were attended by the countrymen and retail dealers (ἀγοραῖοι, κάπηλοι), and the revenues derived from these are the taxes upon the sale of goods consumed in the country, and the fees paid for the right of selling in the market. The latter were probably paid by aliens only, the citizens having liberty to sell their goods there without being subject to any tax." Boeckh, II. 23. "Of the different revenues of the state, the custom-duties were the least oppressive, as having been imposed with suitableness and moderation." Id. II. 410.

Ib. χωρὶς. Dem. 824, 10. τὰ τ' ἀναλόμενα χωρὶς τούτων πλείω τιθείς.

Ib. ἑκατοστὰς. All imports and exports from Athens were, according to Boeckh (II. 24.), subject to a small duty of two per cent., or the fiftieth (πεντηκοστή). The ἑκατοστή is considered by the same



πρυτανεία, μέταλλ', ἀγορὰς, λιμένας, μισθοὺς καὶ δημιόπρατα.

learned writer (II. 36.) as an harbour-duty, amounting to one per cent on the cargo.

671. πρυτανεία. "The second head of the public revenue comprehended the justice-fees and fines. . . The productiveness of these imposts was increased by the obligation of the allies to try their causes in Athens, (2, 141.) and this source of revenue, as it increased the amount of the dicast's wages, and consequently contributed largely to the support of the citizens, was of the highest importance." Of justice-fees, there were four species, known by the names Parastasis, Epobelía, Prytaneia, Paracababole; our present text obliges us to explain only the third. "Both parties (plaintiff and defendant) were obliged to deposit the prytaneia in court before the beginning of a suit: if the plaintiff omitted this payment, the officers who introduced the cause (οἱ εἰσαγωγεῖς) <sup>m</sup> quashed the suit; the party which lost the cause paid both prytaneia, that is to say, his own were forfeited, and he replaced the sum which had been paid by the successful party. The amount was accurately fixed according to the standard of the cause, in the pecuniary assessment; in a suit for sums of from 100 to 1000 drachmas, three drachmas was the amount to be paid by each party; for sums of from 1000 to 10,000 drachmas, thirty drachmas; for larger sums probably in the same proportion." Boeckh, II. 63—65. In what manner the dicasts were paid out of this source of revenue, see the same writer, 82—4. See also Platner, I. 131. 2.

Ib. μέταλλ'. "The principal productions of Attica," says Auger, "were silver, figs and olives." The first is one of the most important of all items in Athenian income. For the revenue derived to Athens from her silver-mines, the mode in which they were farmed out, the manner in which they were worked, &c. &c. see Boeckh's most learned and valuable Treatise on the subject. It is almost unnecessary to add that these mines were situated at Laurion. (Arist. Av. 1105—8.)

Ib. μισθοὺς. "Μισθοὺς autem esse puto, quæ alias μισθώματα aut μισθώσεις dicuntur, pensiones ædium, agrorum, pascuorum, aliarumque rerum publicarum, quæ privatis elocari solebant." Schömann.

Ib. δημιόπρατα. "Aristophanes mentions the property confiscated and publicly sold (δημιόπρατα) as a separate branch of the public revenue; concerning which an account was presented to the people in the first assembly of every prytaneia. The lists of such escheats were posted upon tablets in different places, as was the case at Eleusis, with the catalogues of the articles which accrued to the temple of Ceres and Proserpine, from such persons

<sup>m</sup> The technical term was διαγράφειν: Anglice, to draw a pen through the bill.

τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται ἡμῖν.  
ἀπὸ τούτων νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ,  
ἐξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν, 674  
γίγνεται ἡμῖν ἑκατὸν δήπου καὶ πεντήκοντα τάλαντα.

ΦΙ. οὐδ' ἡ δεκάτῃ τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ' ὁ  
μισθός.

ΒΔ. μὰ Δι' οὐ μέντοι· καὶ ποῖ τρέπεται δὴ 'πειτα τὰ  
χρήματα τᾶλλα;

ΦΙ. ἐς τούτους τοὺς, “ οὐχὶ προδώσω τὸν Ἀθηναίων  
κολοσυρτὸν.

as had committed any offence against these deities. The penalty of confiscation of property, however unjust towards the heirs, who are innocent of the offence; however melancholy its consequences to families; and however evident its tendency to produce unjust accusations and decisions among the persons who would gain by the condemnation of the accused; was yet one of the commonest sources of revenue in ancient days, and all writers, in particular Lysias, afford examples of it. Besides the proceedings against the public debtors and their sureties, which have been already mentioned, the law enacted in very many instances the confiscation of property, with infamy, banishment, slavery, or death; the three latter punishments always brought the loss of property with them; . . . . . Notwithstanding the frequency of confiscation of property, the state appears to have derived little essential benefit from it; as we see that the plunder of the church property has for the most part been of little advantage to modern states.” Boeckh, II. 127—130.

674. κατένασθεν pro κατενόσθησαν. Bek. Dind. κατένασθε, Br. Hes. Op. 167. τοῖς δὲ δίχ' ἀνθρώπων βίοντον καὶ ἤθε' ὑπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. Theog. 329. τόν ῥ' Ἥρη . . . γονοῖσιν κατένασσε Νεμείης. See also Elmsley's Medea, p. 110.

675. In making this estimate, we must reckon the year at 10 months only, two being assigned to holidays, &c. when the courts did not sit. Then allowing each of the 6000 dicasts 3 obols per day, we have  $6000 \times 3 \times 30 = 540,000$  obols per month = 90,000 drachmæ = 900 min. = 15 talents: and  $15 \times 10 = 150$  talents yearly.

676. προσιόντα, income. Lysias, 162, 38. ὁρᾶτε γὰρ . . . τὰ προσιόντα τῇ πόλει ὡς ὀλίγα ἐστί. 185, 3. ὁ δὲ δῆμος ἐψηφίστατο . . δαπανᾶν ἐκ τῶν προσιόντων χρημάτων.

677. ποῖ τρέπεται. Nub. 857. τὰς δ' ἐμβάδας ποῖ τέτροφας. Eccl. 682. τὰ δὲ κληρωτήρια ποῖ τρέψεις;

678-9. (Cf. sup. v. 605.) And who but the thoughtless advō-

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰί." ΒΔ. σὺ γὰρ,  
 ὦ πάτερ, αὐτοὺς 679  
 ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθεῖς.

cates of *cheap government* would have been unprepared for such a result? Was it to be expected that public functionaries,—the conductors of a state-impeachment for instance—would consider themselves compensated for their labour by such a paltry fee as a drachma? (infr. v. 702.) Such appointments in the nature of things were courted by men of talent, as mere stepping-stones for getting into places of trust, where they might *remunerate themselves*.

678. κολουρτός, (κέλλω, sec. Döderl. Lat. Synonym. II. p. 94. IV. p. 94: but see also κολῳός in Pass.) *the noisy multitude*. II. XII. 147. ἀνδρῶν ἡδὲ κυνῶν δέχεται κολουρτὸν ἰόντα. XIII. 472. ὅστε μένει κολουρτὸν ἐπερχομένον πολὺν ἀνδρῶν. Hes. Theog. 880. Pl. 536. παιδαρίων ὑποπεινόντων καὶ γραῖδιων κολουρτός.

679. πλήθους. The importance of this word in the Greek writings has been already adverted to. It marks that stage in society, when considerations of *number* begin to predominate over those, which had been previously given, first to *brute force*, then to *nobility* and *blood*. It is naturally a period of energy, insolence, and aggression with the many, and one of corresponding anxiety with the few, who expect from it, either one of those civil convulsions, which generally terminate in a military despotism, or the return of society into its original elements, or that a people thus disunited among themselves will become the prey of some watchful and ambitious neighbour. Which of the three lots awaited Athens, the reader of history need not be told: nor by how many centuries of misery she paid for the temporary tickling of her ears by a title, for which the English language has yet no name, which would not sound <sup>n</sup> ridiculous. To the instances of it quoted in the Acharnenses (v. 272.) add (without *ὑμέτερον* attached), Thucyd. VI. 60. 89. VIII. 9. Dem. 241, 7. 661, 17. 722, 14. 745, 5. Dinarc. 110, 37. (with *ὑμέτερον*), Thucyd. VI. 38. Dem. 735, 1. 6. 1297, 27. To quote examples from the orator Lysias in either of these forms would be endless. Other forms of this expression are, Herodot. VII. 149. περὶ μὲν σπονδῶν ἀνοίσειν ἐς τοὺς πλεῦνας. Thucyd. VIII. 73. περιεγένοντο οἱ τῶν Σαμίων πλείονες.

680. περιπεφθεῖς (περιπέσσω), properly used of bread, which while baking, covers itself all round in a crust. Hence metaph. *to con-*

<sup>n</sup> "Your Numbership" or "Your Mobship" is the nearest approximation that can be given. Wachsmuth (II. 101.) observes that the word *δῆμος* implies rather the form, *πλήθος* and *ὄχλος* the intrinsic quality of democratical government. Hence the language of Thucydides, VI. 89. πᾶν δὲ τὸ ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται. VIII. 73. οἱ γὰρ τότε τῶν Σαμίων ἐπαναστάντες τοῖς δυνατοῖς καὶ ὄντες δῆμος κ. τ. λ.

καθ' οὔτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαντὶ κἀναφοβοῦντες,<sup>1</sup> “ δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.”

σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περιτρώγων.

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ceal. Pl. 159. ὀνόματι περιπέττουσι τὴν μοχθηρίαν. Lucian VII. 174. περιπέττειν τὸ πρᾶγμα ἐν τοῖς λόγοις. Here, *baited*, *allured*.

681. δωροδοκεῖν, *to receive a bribe*. Dem. 426, 24. οὕτως ἔκφρονας . . καὶ παραπλήγας τὸ δωροδοκεῖν ποιεῖ. With acc. Herodot. VI. 72. Ib. κατὰ, *to the amount of*. Infr. 727. κατὰ πεντήκοντα μεδίμνους. 729. κατὰ χοίνικα. Thes. 811. κλέψασα . . κατὰ πεντήκοντα τάλαντα. Av. 1079. πωλεῖ καθ' ἑπτὰ τοῦβολοῦ. Isoc. 176, c. τὰς δὲ (πόλεις) κατὰ δέκα καὶ πέντε καὶ πλείους τούτων ἀπολλυμένας καὶ τοὺς κατὰ χιλίους καὶ δισχιλίους ἀποθνήσκοντας τίς ἂν ἐξαριθμήσειεν ;

683. That this is no piece of comic extravagance, will appear from the following extract from a writer, by no means disposed to exaggerate the vices of the Athenian government. “ The contributions which were imposed upon conquered states were by no means of small amount; Pericles raised 80 and at another time 200 talents from the island of Samos, as a fine and compensation for the expenses of the war, for which however they were not sufficient; at times they were not taken from the whole state, but from individuals whose principles were not agreeable to the ruling power. In general however these contributions had the character of mere arbitrary extortions alike from friends and foes; vessels were dispatched in order to collect money (ἀργυρολογεῖν, *δασμολογεῖν*,) and not legal tributes alone but additional contributions, which impoverished the ill-fated inhabitants of the islands. Alcibiades, who had a particular <sup>o</sup> dexterity in business of this description, and to whom they were most willing to give contributions, raised 111 talents in Candia alone. The Athenians went about as pirates, in order to defray the expenses of war; and this even in the earlier and better times of Athens, for we find that Miltiades undertook an expedition for plunder against Paros, in order to raise 100 talents. They also imposed fines upon different states for particular offences; thus for example the Melians, or according to another reading, the Tenians, were required to pay a fine of ten talents, for having harboured pirates in their island, which sum was collected by violence.” Boeckh, II. 375.

684. ἀγαπᾷς . . περιτρώγων, *are contented to gnaw round, to nibble*. Dem. 739, 20. οὕτω δὴ καὶ οὔτοι οἱ ῥήτορες οὐκ ἀγαπῶσιν ἐκ πενήτων πλούσιοι ἀπὸ τῆς πύλεως γιγνόμενοι ἀλλὰ καὶ κ. τ. λ. 175, 16. νῦν δὲ . .

<sup>o</sup> Themistocles was at least his equal: see the accounts in Herodotus (VIII. 111.) of his visit to Andros and other islands.



οἱ δὲ ξύμμαχοι ὡς ἦσθηνται τὸν μὲν σύρφακα τὸν ἄλλον ἐκ κηθαρίου λαγαρυζόμενον καὶ τραγαλίζοντα τὸ μηδὲν, σὲ μὲν ἡγοῦνται Κόννου—ψῆφον, τούτοισι δὲ δωροφοροῦσιν

ὁ δῆμος ἐν ὑπηρέτου καὶ προσθήκης μέρει, καὶ ὑμεῖς ἀγαπᾶτε ἃ ἂν οὗτοι μεταδιδῶσι λαμβάνοντες. (In what school this language was learnt, it is unnecessary to apprise the reader.) Isæus 73, 43. Isoc. 380, d.

Ib. ἀργελόφους, prop. the tips or extremities of a skin which has been drawn from an animal, particularly a sheep. Metaph. *the refuse*.

685. σύρφαξ (σύρω, *to draw, to drag, to trail*) = συρφετός, all that is dragged or swept together, *sweepings*; here, of the Athenian people.

Ib. τὸν ἄλλον. This seems to be either a redundancy, (not unlike one in the French and Spanish languages, “vous autres messieurs,” i. e. *your worships*, “nos otros Españoles,” i. e. *we Spaniards*;) or it may be rendered generally, *altogether, besides*. Od. II. 412. μήτηρ δ’ ἐμὴ (i. e. Penelope) οὐτι πέπυσται, | οὐδ’ ἄλλαι δμωαί. VIII. 40. κούροισιν μὲν ταῦτ’ ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι | σκηπτούχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ | ἔρχησθ’. Plato, Gorg. 473, d. εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων. 480, d. αὐτὸν πρῶτον ὄντα κατήγορον καὶ αὐτοῦ καὶ τῶν ἄλλων οἰκείων. Soph. Œd. Tyr. 6. ἀγὼ δικαίων μὴ παρ’ ἀγγέλων, τέκνα, | ἄλλων ἀκούειν αὐτὸς ὧδ’ ἐλήλυθα. Phil. 38. καὶ ταῦτά γ’ ἄλλα (*besides my cup and fire-instruments*) θάλλεται ῥάκη. So also the adverb, ἄλλως. Alcest. 343. οὐτ’ εἶδος ἄλλως ἐμπρεπεστάτη γυνή. (*ἄλλως, pleon. Monk.*) Thucyd. III. 39. πέφυκε γὰρ καὶ ἄλλως (*generally, Arnold*) ἄνθρωπος τὸ μὲν θεραπεῖον ὑπερφρονεῖν.

686. κηθάριον = κηθῖς (χάω, χαδεῖν, χανδάνω, *to cask, to put in a vessel*). A vessel in which the lots were thrown, when the dicasts were to be chosen: *ballot-box*.

Ib. λαγαρυζόμενον, al. λαγαριζόμενον. The Scholiast reads also λαγανίζόμενον, (λάγανον, *a cake*,) and τραγαλίζοντα, (τρώγαλον, *a dainty*,) which Schneider imagines to be the correct reading. These readings would certainly add to the irony of the passage; but how would the metre bear the last?

687. ψῆφον. Schol. οἶον τὸ μηδὲν, *consider you a mere nothing*. The word expected was θρίον, the empty sound which a fig-leaf makes. And the strains of this Connus, as a citharedist, seem to have been held in no better estimation. The substitution of ψῆφος accommodates the proverb to the dicast. Any attempt to naturalize these exotic witticisms can only lead to absurdity. The best course will be to translate generally—‘*consider you of as little mark and consequence as Connus and his strains.*’

Ib. δωροφοροῦσιν, Bek. Dind. δωροδοκοῦσιν, Br. Plato Euthyp. 14, e. οὐ γάρ που τεχνικόν γ’ ἂν εἴη δωροφορεῖν διδόντα τῷ ταῦτα ὧν οὐδέν δέεται. Phædr. 266, c. οἱ ἂν δωροφορεῖν αὐτοῖς ὡς βασιλεῦσιν ἐθέλωσιν.

ὔρχας, οἶνον, δάπιδας, τυρὸν, μέλι, σήσαμα, προσκεφάλαια,  
 φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα, πλου-  
 θυγίαν.

688. ὔρχας, earthen vessels for the reception of salt fish: *urceus*. Bentr. Hor. Sat. 2, 4, 66. Ib. δάπιδας = τάπιδας, *carpet*. Eccl. 840. κλιναί τε σισυρῶν καὶ δαπιδῶν νενασμέναι. Ib. σήσαμον, the fruit of the σησάμη, a pod-bearing vegetable. An oil (*sesamum orientale*, Linn.) is still pressed out of the fruit in eastern countries: *sesame-fruit*.

Ib. προσκεφάλαια, *cushions*. Aristoph. Fragm. 84. (Dind.) καὶ νῆ Δί' ἐκ τοῦ δωματίου γε νῶν φέρε | κνέφαλλον ἄμα καὶ προσκεφάλαιον τῶν λινῶν. Aesch. 42, 33. προσκεφαλαίων θέσις. Lysias, 121, 36. καὶ πολλῶν ὄντων ἱματίων αἰτοῦσιν οὐδὲν ἔδοσαν εἰς τὴν ταφήν, ἀλλὰ τῶν φίλων ὁ μὲν ἱμάτιον, ὁ δὲ προσκεφάλαιον κ. τ. λ. Theophrast. περὶ κολακείας. καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια, αὐτὸς ὑποστρώσαι.

689. φιάλας. Dem. 565, ult. κυμβία καὶ ῥυτὰ καὶ φιάλας, ὀνομάζων οὕτως ὥστε τοὺς παριόντας ἀκούειν. See also Xen. Cyrop. V. p. 255. 267.

Ib. ὄρμους, *collars, necklaces*. Il. XVIII. 401. κάλυκας τε καὶ ὄρμους. Od. XV. 459. χρύσειον ὄρμον ἔχων. XVIII. 294. ὄρμον πολυδαίδαλον. Aristæn. I. Epist. 25. ὄρμους πολυτελεῖς.

Ib. ἐκπώματα. The value of this kind of bribe will be best understood by a few quotations. And first in the advice given to Mardonius by Artabazus, as to the easiest mode of subduing Greece: Herodot. IX. 41. ἔχειν χρυσὸν πολλὸν μὲν . . . πολλὸν δὲ καὶ ἄργυρόν τε καὶ ἐκπώματα' (Cf. c. 80.) τούτων φειδομένους μηδενός, διαπέμπειν ἐς τοὺς Ἕλληνας, Ἕλληνας δὲ μάλιστα ἐς τοὺς προεσσεύοντας ἐν τῇσι πόλεσι' καὶ ταχέως σφέας παραδώσειν τὴν ἐλευθερίην, μηδὲ ἀνακινδυνεύειν συμβάλλοντας. The word is naturally of frequent occurrence in the eastern romance of Xenophon, but no where is it found in so important a place, as in that bitter review which he takes of the degeneracy of Persian manners in his concluding chapter; a chapter which not unfrequently calls to a reader's mind the same writer's attack on the republic of Athens. Cyrop. VIII. 516. καὶ μὴν ἐκπώματα ἦν μὲν ὡς πλείστα ἔχουσι, τούτῳ καλλωπίζονται' ἦν δ' ἐξ ἀδίκου φανερώς ἢ μεμηχανημένα, οὐδὲν τοῦτο αἰσχύνονται' πολὺ γὰρ ἡὔξηται ἐν αὐτοῖς ἡ ἀδικία τε καὶ αἰσχροκέρδεια. See also in the same author V. 260. VIII. 467. in Dem. 816, 23. 817, 22. Din. 99, 4.

Ib. πλουθυγία (πλοῦτος, ὑγία). Av. 731. Eq. 1091. Riches and health are compounded into one word, implying, *what is there rich and valuable which they have not received?* But is our author going beyond the truth in these charges? Let the reader, who suspects it, turn to the great orator, (Dem. 425, 27.) and he will find him using precisely the same language as the comic writer.

σοὶ δ' ὦν ἄρχεις πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ  
πιτυλεύσας, 690

οὔδεις οὔδ' σκοροόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙ. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἄγλι-  
θας μετέπεμψα.

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκναίεις.

ΒΔ. οὐ γὰρ μεγάλη δουλεία 'στὶν τούτους μὲν ἅπαντας  
ἐν ἀρχαῖς

αὐτοὺς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μισθοφο-  
ροῦντας ;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾷς. οὗς αὐτὸς  
ἐλαύνων 695

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ πονήσας.

690. σὺ δέ γ' ὦν ἄρχεις. Br. Ib. πιτυλεύειν (πίτυλος), to move the hands quickly in rowing: hence, to be active and quick in movements of any kind. Ib. ὑγρᾷ. Cf. Il. XIV. 308. Od. XX. 98.

691. ἐψητοὶ, small fish, calculated for frying. 692. Eucharides, a seller of garlic.

693. αὐτὴν. Conz observes that this word is to be pronounced emphatically—"but *that* slavery on which you laid so much stress, you wear me to death by not manifesting *that*." The Chorus here erect their stings to the highest point of defiance; they wave their staves over Bdelycleon's head, while Philocleon's sword is pointed at his heart. In this situation, more picturesque than pleasant, Bdelycleon is to be considered as delivering much of the ensuing dialogue.

Ib. ἀποκναίω (κναίω = κνάω), to rub, to scrape. Ruhnck. in Tim. Lexic. ἀποφαίνων ἀποκναίεις. Dem. 564, 12. ἀποκναίει . . . ταῦτα λέγων. Menander. σύ μ' ἀποκναίεις περιπατῶν. Lucian, I. 34.

694. μισθοφοροῦντες (μισθὸν φέρειν), so infr. 702. φέρει τὸ συνηγορικόν. 712. ὁ φέρεις. v. 1136. φέρειν τριώβολον.

695. τρεῖς ὀβολουῖς. But the great orator does not allow the gulled populace even this small boon. Dem. 690, 6. νῦν δ' οἱ μὲν τὰ κοινὰ διοικούντες ἐκ πτωχῶν εὐποροὶ καὶ πολλοῦ χρόνου τροφὴν ἀφθονὴν εἰσιν ἡτοιμασμένοι. ὑμῖν δὲ οὐδὲ μιᾶς ἡμέρας ἐφόδια ἐστὶν ἐν τῷ κοινῷ, . . . ἀλλὰ μάρτυρές ἐστε τῶν ἄλλων ἀγαθῶν, οὐδενὸς ἄλλου μετέχοντες ἢ τοῦ ἐξαπατᾶσθαι.

Ib. ἐλαύνων. Od. XII. 276. ἐλαύνετε νῆα μέλαιναν. 109. νῆα παρέξ εἰλάν. νῆα omitted. Il. XIII. 27. βῆ δ' εἰλάν ἐπὶ κύματ'. Od. XIII. 21. μή τι ν' ἐταίρων | βλάπτει ἐλαυνόντων. Translate, by naval service.

696. πεζομαχῶν. Herodot. III. 45. πεζομαχήσαντες ἐν τῇ νήσῳ, ἐσ-

καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾷς, ὃ μάλιστα μ' ἀπάγχει,

ὅταν εἰσελθὼν μεράκιόν σοι . . . . Χαιρέου υἱὸς,  
ὠδὶ διαβὰς, διακινηθεὶς τῷ σώματι καὶ τρυφερανθεὶς, 699  
ἤκειν εἴπη πρῶ καὶ ὦρα δικάσονθ', ὡς " ὅστις ἂν ὑμῶν

σώθησαν. Ib. πολιορκῶν, (πόλις, εἶργω, ἔρκος.) Herodot. V. 34. VIII. 49.

697. ἀπάγχει. The compound word is here evidently to be taken in a metaphorical sense, as I believe the simple verb also is in a subsequent verse (1051).

698. μεράκιόν σοι. Bek. Dind. An article in a periodical Journal, (and an article, which for compass and extent of learning, appropriate diction, and fulness of matter, has perhaps never been exceeded but by the inimitable Preface on which it was founded,) proposes to read σοι μεράκιον. Ed. Rev. No. 37.

Ib. Χαιρέου υἱὸς. Who the person was, so graphically described in the following verse, it is now useless to conjecture. Did the author, by merely mentioning his patronymic, mean to impress the lesson on parental ears, that the vices of manhood are generally the consequences of ill-regulated youth; and that the fault lies consequently less with the nursling than the nurse?

699. ὠδὶ (*mimics the gesture spoken of*) διαβὰς, *having planted his legs wide*, properly the position of a warrior determined to maintain his ground. (Il. XII. 458. Apoll. Rhod. III. 1294. Tyrtæus II. 21. III. 16.) As our politics are not here of the pleasantest description, let the expression in the text gain us a moment's relief from them.

Θεοῖς Ἀπόλλων ἔλεγε μακρὰ τοξέων,  
" οὐκ ἂν βάλοι τις πλείον οὐδὲ τοξεύσαι."  
" Ὁ Ζεὺς δὲ παίζων ἡρίδαινε τῷ Φοίβῳ,  
Ἑρμῆς δ' ἔσειεν Ἄρεος ἐν κυνῇ κλήρους.  
λαχὼν δὲ Φοῖβος καὶ τὰ τόξα κυκλώσας  
τὸ βέλος ἔπηξεν ἐντὸς Ἑσπέρου κήπου.  
" Ὁ Ζεὺς δὲ διαβὰς ταῦτ' ἔμετρον, εἴτ' ἔστη.  
" καὶ ποῦ βαλῶ, ναί, φησιν, οὐκ ἔχω χῶραν;"  
τόξον δὲ νίκην ἔλαβε μηδὲ τοξεύσας.

Fables of Babrius, Phil. Mus. I. 293.

Ib. διακινηθεὶς τῷ σώματι, *with an effeminate vibration of the body*. Bergler compares Thes. 163. διεκίνησεν Ἰωνικῶς. (But that reading is now justly exploded.) Add in a secondary sense Nub. 477. διακίνει τὸν νοῦν αὐτοῦ.

Ib. τρυφεράννομαι (τρυφερός, τρυφή). A contemptuous word, used to stigmatize the effeminate mien, as the former was to satirize the effeminate movements of a young fop. Translate, *with a voluptuous gloss upon his skin*.

700. ἐν ὥρᾳ, *at the right time*. Od. XVII. 176. Ib. The ἐω-



ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ κομίζεται”  
αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, καὶ ὕστερος  
ἔλθῃ.

καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ’ ἑαυτοῦ,  
ἣν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δύ’  
όντε

ἐσπουδάκατον, καὶ ὥς πρίων’ ὁ μὲν ἔλκει, ὁ δ’ ἀντενέ-  
δωκε.

705

θινὰ δίκαι were on matters of comparatively small importance, as Wachsmuth observes, III. 342. δικάσονθ’. On Attic futures see Kidd’s Dawes, p. 117.

701. σημείον. Schömann (de Com. 149—154.) supposes the signal to have been a flag of some kind, the hoisting of which in any place of public assembly, as the senate, the ecclesia, or the courts of law, indicated that the time of meeting was at hand; the flag was taken down as soon as the assembly was collected. Thes. 277. ἐκσπευδε ταχέως· ὡς τὸ τῆς ἐκκλησίας | σημείον ἐν τῷ Θεσμοφορίῳ φαίνεται. That flags or signals of some description were in early use, see Herodot. VII. 128. VIII. 92. ὡς δὲ ἐσεῖδε τὴν νῆα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω, τὸ σημῆϊον ἰδὼν τῆς στρατηγίδος.

Ib. κομίζεται, fut. med. from κομίζω, receive. Eccl. 671. ἕτερον (ἱμάτιον) γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομίζεται.

702. τὸ συνηγορικόν. “The wages of the public advocates or orators (μισθὸς συνηγορικὸς) occasioned a small expense, which amounted every day, i. e. for the 300 days of business, to a drachma, and not for each speech, as the Scholiast of Aristophanes erroneously asserts. As these advocates were ten in number, the whole expense amounted to half a talent a year.” Boeckh, I. 317.

Ib. δρᾶχμην. Elmsley (Medea, p. 105.) points to four other places in the comic writings, where the word δρᾶχμη thus occurs, Pac. 1200. Pl. 1020. Philippides, ap. Athen. 230, b. Antiphanes, 299, e.

Ib. ὕστερος ἔλθῃ, come too late. The Greek writers used indifferently the adjective or adverb. Thucyd. II. 80. οἱ ὕστερον ἦλθον. VII. 27. οἱ ὕστερον ἦκον.

703. κοινωνῶν. Isæus, 77, 19. ὡς δὲ ἐπηγγέλλετο περιμὼν διαθήκας ἀποφαίνειν, εἴ τις αὐτῷ κοινώσαιτο, κ. τ. λ. Dem. 890, 14. νῦν δὲ κοινωσάμενοι τὸ πρᾶγμα, ὁ μὲν διὰ σοῦ τὴν γεγονυῖαν ἔκδειαν οὐκ ἀποδώσειν ἡμῖν οἶεται, σὺ δ’ ἐκείνου κατηγορῶν τῶν ἡμετέρων κύριος γενήσεσθαι.

705. πρίων’, a saw. Dind. πρίων, Br. ἐσπενδάκατον, χῶσπερ πρίονθ’, ὁ μὲν, ε. Reisig. “Festiva autem utitur similitudine ducta a fabris, qui serram grandiore ducunt et reducant infra supraque, ut robur aliquod secant.” Fl. Chr. ἀνατιδόναι (ἀντὶ, ἀνὰ, δίδωμι).

σὺ δὲ χασκάζεις τὸν κωλαγρέτην· τὸ δὲ πραττόμενόν σε  
λέληθεν.

ΦΙ. ταυτί με ποιούσ'; οἴμοι, τί λέγεις; ὥς μόν τὸν θίνα  
ταράττεις,

706. κωλαγρέτης (κωλῇ, *the hip-bone, with the flesh belonging to it, the hindquarter*, ἀγείρω, *to collect*). Great attention has been bestowed upon this word by the learned Boeckh, whose account is here abridged: (see also Wachsm. I. 244.) "Respecting the colacretæ, the singular name by which they are designated, is of itself sufficient to prove that they had their origin in very remote times; they were called κωλακρέται, from collecting certain parts of the victims, (properly κωλαγρέται), an expression which shews that they must have been the superintendants of the provisions at certain public feasts; and this supposition agrees with the well-established facts, that they also took charge of the gifts, which the kings in the most ancient times, and afterwards the archons and prytanes in their capacity of judges, received for the administration of justice, and that they had the management of every thing connected with financial matters, such at least as at that time could have been in existence." Solon left the colacretæ untouched, but Cleisthenes, always fond of innovation, established the apodectæ in their stead; and the next office in which we find them engaged, is that of paying the dicasts their wages. These stipends, Boeckh conjectures, they distributed in person, as subordinate officers to the treasurer of the administration. As the wages of dicasts, however, were first introduced by Pericles, the colacretæ may between these two periods have performed some other duty; and this, according to Boeckh, was the management of the entertainments in the Prytaneum, a relic of their more ancient office. Boeckh, I. 232—235. See further at v. 735.

Ib. χασκάζειν. That the dicasts 'gaped with open mouths' on an officer of this description, follows of course: he brought the "bird's milk" (*infr.* 735.), for which their mouths had long been waiting.

Ib. σε λέληθεν. The great orator allows *his* dicasts more discernment in seeing through the tricks practised upon them. Dem. 1334, 27. ἐγὼ δὲ τὰς μὲν τούτων προφάσεις, ὧς ἄνδρες δικασταὶ ... οὐ λανθάνειν ὑμᾶς νομίζω. οὐ γὰρ ὀλιγάκις ἑωράκατ' αὐτοὺς ἐπὶ μὲν τῶν δικαστηρίων καὶ τοῦ βήματος ἐχθροὺς εἶναι φάσκοντας ἀλλήλοις, ἰδίᾳ δὲ ταῦτ' ἀπράτοντας καὶ μετέχοντας τῶν λημμάτων, καὶ τότε μὲν λοιδορομένους καὶ πλύνοντας αὐτοὺς τὰ πόρρητα, μικρὸν δὲ διαλείποντας τοῖς αὐτοῖς τούτοις ἐνδεκάζοντας (*festos dies, latos agitare. vel compotare*, Rciske), κ. τ. λ.

707. τὸν θίνα ταράττεις. Schol. ἐκ βυθοῦ με κινεῖς. *θις*, as Conz observes, implies not only the sea-shore, but the depths of the sea. "Comparatur autem ὁ *θις* maris, heparis *θυμικῶς*."

καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι χρῆμά  
με ποιεῖς.

ΒΔ. σκέψαι τοίνυν ὥς ἐξόν σοι πλουτεῖν καὶ τοῖσιν  
ἅπασιν,

ὑπὸ τῶν αἰὲ δημιζόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι· 710  
ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου μέχρι  
Σαρδοῦς,

οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῇ. καὶ τοῦτ'  
ἐρίῳ σοι

ἐνστάζουσιν κατὰ μικρὸν αἰὲ, τοῦ ζῆν ἔνεχ', ὥσπερ  
ἄλευρον.

βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὧν οὔνεκ',  
ἐρῶ σοι,

710. *δημιζόντων*, professing themselves to be the people's friends. It is of the same class of verbs as *μηδίξειν*, *φιλιππίζειν*, &c.

Ib. *ἐγκεκύκλησαι*. The metaphor, says Conz, seems drawn from field sports. The observation appears correct; an opposite term occurring in Xenophon's interesting treatise on hunting. C. 8. 8. *ἐὰν δὲ ἐκκυλισθῇ ἐκ τῶν δικτύων, μεταθεῖν κατὰ τὰ ἔχνη*. Translate: *driven into the nets*. 711. Cf. Xenophon's *Anab.* VII. c. 1.

712. *τοῦθ' ὃ φέρεις*, viz. the *τριώβολον*. *φέρειν* is also said of the *payment* as well as the *receipt* of money. Dem. 574, 11. *ἐρά- νους φέρειν*. 1111, 6. *μισθωσιν φέρειν*. Isæus, 72, 41. *ἀνδράποδα μισθοφοροῦντα*. Ib. *ἀκαρῇ*, Bek. Dind. *ἀκαρὲς*, Br. Conz.

713. *ἐνστάζειν*. Od. II. 271. *εἰ δὴ τοι σοῦ πατὴρ ἐνέστακται μένος ἦψ'*. Herodot. IX. 3. *οἱ δεινὸς τις ἐνέστακτο ἱμερος*. Ib. *ἄλευρον*, *fine meal*. *ἐλαιον*, Bek. But this reading, though apparently approved by Bentley and Porson, involves us in a metaphor, which does not well apply. The text appears to refer to some mode of feeding sickly and delicate people among the ancients, by which life was barely kept in them. The following passage in Demosthenes seems derived from this practice. After a satirical view of his brother statesmen, the orator observes, (1459, 21.) *φασὶ μὲν, ὧς ἄνδρες Ἀθη- ναῖοι, φιλεῖν ὑμᾶς, φιλοῦσι δ' οὐχ ὑμᾶς ἀλλ' αὐτοὺς. καὶ γελάσαι καὶ θορυ- βῆσαι καὶ ποτ' ἐλπίσαι μετέδωκαν ὑμῖν, λαβεῖν δὲ ἢ κτήσασθαι τῇ πόλει κυρίως ἀγαθὸν οὐδὲν ἂν βούλονται. ἡ γὰρ ἂν ἡμέρα τῆς λίαν ἀρρωστίας ἀπαλλαγῇτε, ταύτῃ τοῦτους οὐδ' ὀρώντες ἀνέξεσθε. νῦν δὲ δραχμῇ καὶ χοῖ καὶ τέτταρσιν ὀβολοῖς ὥσπερ ἀσθενοῦντα τὸν δῆμον διάγουσιν, ὁμοιώτατα, ὧς ἄνδρες Ἀθηναῖοι, τοῖς παρὰ τῶν ἱατρῶν σιτίοις διδόντες ὑμῖν. καὶ γὰρ ἐκεῖνα οὗτ' ἰσχὺν ἐντίθησιν οὔτε ἀποθνήσκειν ἐᾷ κ. τ. λ.*

714. Cf. Isoc. 184, e. to 185, d. My limits will only allow me to quote the conclusion. *ἐν οὖν ταῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύου-*

ἵνα γιγνώσκης τὸν τιθασευτήν· κᾶθ' ὅταν οὗτός γ' ἐπισίῃ,  
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾷς.  
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν ἂν.  
 εἰσὶν γε πόλεις χίλιναι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν  
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστη,  
 δύο μυριάδες τῶν δημοτικῶν ἔζων ἐν πᾶσι—λαγῶρις 720

σιν, ἐν ταύταις ἦδιστ' ἂν ἴδοιεν ἅπαντας ὄντας τοὺς πολίτας. τεκμήριον δὲ μέγιστον· οὐ γὰρ τοῦτο σκοποῦσιν, ἐξ οὗ τρόπου τοῖς δεομένοις βίον ἐκποριῶσιν, ἀλλ' ὅπως τοὺς ἔχειν τι δοκούντας τοῖς ἀπόροις ἐξισώσουσιν.

715. τιθασευτήν = τιθασσεύω, τιθασσὸς, τιθὸς, τιθῇ, τίτθῃ, τιθῆνῃ), a tamer of wild beasts. (Innuit autem Cleonem demagogum, Fl. Chr.) We must again quote the great orator in illustration. Dem. 37, 2. ὑμεῖς δ' ὁ δῆμος... ἐν ὑπέρητον καὶ προσθήκης μέρει γεγέννησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἢ βοῖδια πέμψωσιν οὗτοι, καὶ τὸ πάντων ἀνανδρότατον, τῶν ὑμετέρων χάριν προσοφείλετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι χειροῆθεις αὐτοῖς ποιούντες. Add Lucian, III. 239. Ib. ἐπισίζειν, to set on a dog, by saying *st* to him. See Porson's *Orestes*, v. 605.

716. ἐπιρρύξω (ῥύζω, to grin and bark), to set a snarling cur upon any one.

718. χίλιναι πόλεις. Boeckh, (II. 140—154.) after a careful review of all that can be collected relative to states, tributary to Athens, considers this declaration of the poet as coming nearer to an arithmetical fact, than a comic exaggeration. See also Mitford, III. 274, and Wachsmuth, 2. §. 58.

Ib. ἀπάγειν φόρον, to bring tribute: φόρου ἀπαγωγή, Herodot. I. 6. 27.; so also ἀποφέρειν δασμὸν, Xenoph. *Cyrop.* pp. 397, 410, &c. Ibid. 5. 263, τοὺς ἵππους ἀπάγουσιν.

719. The sight of the Spartans, exempt from all care about the necessities of life, and at liberty to devote themselves as they pleased to martial exercises, or mental improvement—the very gods of this earth, as the Birds of our author emphatically represents them—must have excited much desire in their jealous rivals to be put on a level with them in this respect. That many projects were on foot for this purpose, seems clear from the writings of Xenophon, (see his *Treatise de Vectigalibus*): the ludicrous proposal in the text, therefore, grew naturally out of the wishes and schemes of the day.

720. “Qu. δύο μυριάδ' ἂν τῶν δ.” Dobree. ἔζων ἂν. Br. In our author's *Eccl.* 1132. the number of citizens is computed at more than 30,000. Bergler, in illustration of the present text refers to Dem. 785, 24. εἰσὶν ὁμοῦ δισμύριοι πάντες Ἀθηναῖοι. The subject of the population of Athens has been treated with his usual erudition by Boeckh, I. §. 7; but the learned author has not accounted for



καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ πυριάτη,  
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου.  
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν  
 ἔχοντι.

ΦΙ. οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς  
 καταχεῖται,

καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθακός  
 εἰμι. 725

ΒΔ. ἀλλ' ὅποταν μὲν δείσωσ' αὐτοὶ, τὴν Εὐβοίαν δι-  
 δόασιν

ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους

the discrepancy between the two statements in Aristophanes, as I think may be done, by shewing that in the present instance the poorer classes only of Athens are intended, (and much the same reasoning might apply to the case in Demosthenes,) while in the Eccl. the whole body of citizens is spoken of.

Ib. ἐν πᾶσι—λαγῶις. The expected expression was ἐν πᾶσιν ἀγαθοῖς. 721. πύφ, *beasting-milk*, in its simple state : πυριάτη, *beasting-milk warmed up*. Pac. 1150. ἦν δὲ καὶ πύος τις ἔνδον καὶ λαγῶα τέτταρα.

722. Cf. Eq. 1334. τῆς γὰρ πόλεως ἄξια πράττετε, καὶ τοῦ Μαραθῶνι τροπαίου.

723. ἐλαολόγοι (λέγω, *to gather, to lease*). Ib. By ἔχειν Brunk understands *παρέχειν*, a mode of expression, which, as Hermann observes, no Greek writer either did or could make use of. The ἔχων μισθὸν is evidently the colacretes, in whose hands the dicastic money was, and who could consequently give what he had.

725. Il. XVII. 588. μαλθακὸς αἰχμητής. Philocleon's sword, which has been successively pointed at his son's throat, breast, and heart, here drops from his hand ; himself falling into a fit of profound abstraction. 726. διδῶσιν, *profess to give*.

727. σῖτον. No state, as Demosthenes asserts (254, 21.), consumed so much foreign corn as Attica, and three important considerations for the political economist naturally arise out of this reflection of the orator : what quantity of corn did this state require ? how much was she able to produce at home ? what quantity was she compelled to procure by importation ? Ample answers to these questions, (a knowledge of which the Athenians considered as absolutely necessary in a statesman (Xen. Mem. Soc. III. 6. 13. Aristot. Rhet. 4.) will be found in the pages of Boeckh, (b. I. c. 15.) : a work like the present can only pretend to give some of the learned statistician's results. The solution of the first question

ποριεῖν ἔδοσαν δ' οὐπώποτε σοι, πλήν πρόην πέντε  
 μεδίμνους,  
 (καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα,)  
 κριθῶν.

here proposed, will necessarily depend on the number of persons to be fed. These Boeckh calculates at 135,000 free inhabitants, and 365,000 slaves. An adult slave received a chœnix, or the forty-eighth part of an Attic medimnus, per diem. The consumption of the slave population (children included) is finally estimated at 2,607,500 medimni a year; that of the free at 405,000 medimni: consequently for the whole population of Attica there would be required 3,012,500 medimni of wheat, exclusive of the seed-corn. How much of these three millions (to use round numbers) could Attica furnish? Before this question can be answered, the nature of the data requires that the quantity imported should be first ascertained. This, after a sharp rebuke on the Athenian orators, "who distorted the truth without the least hesitation, whenever it suited their own purposes," and whose conflicting statements therefore require much examination, Boeckh estimates at one million: the corn thus brought into the Piræus coming from the Pontus, Thrace, Syria, Egypt, Libya, Sicily, Eubœa, and a few other places. Attica, therefore, had to furnish two millions more from her own soil. The area of Attica amounted to 64,000 stadii, or 2,304,000 plethra. A plethron of land in Attica produced  $2\frac{1}{4}$  medimni: consequently to furnish two millions of medimni, it was necessary that there should be under the plough 888,890 plethra of land, exclusive of 66,000 for replacing the seed-corn. According to these suppositions the land in corn must have amounted (in round numbers) to 955,500 plethra; the rest remaining for fallow, plantations, vines, (which were however frequently cultivated together with barley, the branches of the vines being attached to the trees,) leguminous plants, gardens, pasture-grounds, bog, water, waste-lands, roads, and dwellings. With an importation equal to a third part of the consumption, and in times of failure of the crops even this being insufficient, a great scarcity must necessarily have arisen, if judicious and even severe measures had not been devised in order to prevent the occurrence of such an event; but details of these measures would carry us far beyond our proper limits.

Ib. μεδίμνους. Aleiphr. 2. Ep. 4. (Glycera to Menander), μὴ δέ με Ἀθηναῖοι διὰ ταῦτα μισησάτωσαν, ἤδη τοὺς μεδίμνους ἀριθμοῦντες, οὓς ὁ βασιλεὺς αὐτοῖς πέμψει διὰ σέ.

729. (turns to his father) ξενίας φεύγων. Dem. 1020, 23. ξενίας γράφεσθαι. Plut. Peric. 37. ἐπεὶ δὲ τοῦ βασιλέως τῶν Αἰγυπτίων δωρεὰν τῷ δήμῳ πέμψαντος τετρακισμυρίου πυρῶν μεδίμνους, ἔδει διανέμεσθαι τοῖς πολίταις, πολλοὶ μὲν ἀνεφύοντο δίκαι τοῖς νόθοις . . . . . τέως διαλαθάνουσαι καὶ παρορώμεναι, πολλοὶ δὲ καὶ συκοφαντήμασι περιέπιπτον.

ὦν οὐνεκ' ἐγὼ σ' ἀπέκλειον αἰεὶ,  
 βόσκειν ἐθέλων καὶ μὴ τούτους  
 ἐγχάσκειν σοι στομφάζοντας.  
 καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν  
 ὅ τι βούλει σοι,

730

πλὴν—κωλαγρέτου γάλα πίνειν.

735

ΧΟ. ἦ που σοφὸς ἦν ὅστις ἔφασκεν, “πρὶν ἂν ἀμφοῖν  
 μῦθον ἀκούσης,

Ib. κατὰ χοίνικα. A medimnus=six hecteis=forty-eight chœnices =192 cotylæ. The discrepancy between the promises and performances of Athenian demagogues—the wheat (σίτος) changed into barley (κριθὴ)—the fifty bushels sinking into five, and those dealt out by a chœnix (i. e. the forty-eighth part) at a time—to say nothing of the strict inquisition into the legitimacy of the claimant—is here exhibited in a very striking manner. But however dealt out, the necessities of the moment often made these doles matter of vehement competition. Dem. 918, 6. ὑμῶν οἱ μὲν ἐν τῷ ἄστει οἰκοῦντες διεμετροῦντο τὰ ἄλφιστα ἐν τῷ ᾧδεῖφ, οἱ δ' ἐν Πειραιεὶ ἐν τῷ νεωρίῳ ἐλάμβανον κατ' ὀβολὸν τοὺς ἄρτους καὶ ἐπὶ τῆς μακρᾶς στοᾶς, τὰ ἄλφιστα καθ' ἡμίεκτον μετρούμενοι καὶ Ἦ καταπατούμενοι.

732. ἐγχάσκειν, to laugh at with open mouth. Ib. στομφάζειν (στόμφος, a mouth well-filled), to talk large. ἀτεχνῶς, without reserve, or exception of any kind. Ruhn. Tim. Lex.

735. κωλαγρέτου γάλα. What this was, will be seen in a passage of the Birds, where the author, after his usual humorous manner, combines a number of incongruous images, comprehending as well what ought to be, as what he knew would be, the objects most looked after, in that universal sovereignty (Βασιλεία) which the Athenians were then aiming to establish.

Πεισθ. τίς ἐστιν ἡ Βασιλεία;

Προμ. καλλίστη κόρη,  
 ἥπερ ταμιεύει τὸν κέρανον τοῦ Διὸς  
 καὶ τὰλλ' ἀπαξάπαντα, τὴν εὐβουλίαν,  
 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια,  
 τὴν λοιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα. Av. 1538.

Ib. ult. The Chorus slowly sheath their stings, drop their

p Auger, in his translation of this passage, has been unusually faulty. The words ἐν τῷ ᾧδεῖφ he omits altogether: ἡμίεκτον=four χοίνικες, he translates two bushels; and these two bushels he represents the people as trampling under their feet, as apparently spoiled grain, and consequently unworthy their acceptance; instead of representing the crowds as trampling upon one another, in order to obtain the precious grain. The last two errors have not escaped the recent French editor of Demosthenes.

οὐκ ἂν δικάσαις.” σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῶ  
δεδόκησαι·

ὥστ’ ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας καταβάλλω.  
ἀλλ’ ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,  
πιθοῦ πιθοῦ λόγοισι, μηδ’ ἄφρων γένη, 740  
μηδ’ ἀτενὲς ἄγαν ἀτεράμων τ’ ἀνήρ.

staffs, and throw themselves into a state of profound meditation. Much discussion *for* and *against* the poet among the audience; the favourable opinion, however, prevailing. “He’s not far from the truth,” says one. “He’s in the right road to it,” says another. “Gulls we are of the first water, that’s flat,” whispers Dercylas to Sosias. “You may even swear it,” responds Sosias to Dercylas; “and if simple swearing will not suffice, even confirm it on the triple sanction of Jupiter, Ceres, and Ἁ Apollo. But silence! the Chorus are about to deliver their verdict; and my life on’t, the young bard gets the *short line* from *them*. They affect indeed to look gravely on the earth; but each of them sees a face, fraught with a thousand pleasantries, peeping up from beneath his legs, and the rogues, bewitched by its arch looks, can hardly muster sufficient gravity to deliver their judicial sentence. But hush! here it comes.”

736. σοφός. The sage here referred to, is manifestly the person who framed the Heliastic oath, in which words tantamount to those following in the text are to be found. Dem. 747, 10. “καὶ ἀκροάσομαι τοῦ τε κατηγόρου καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν, καὶ διαψηφιοῦμαι περὶ αὐτοῦ οὗ ἂν ᾗ ἡ ἰδίων.” On the word ᾗπον, see Elmsley’s Med. p. 279.

737. μοι δεδόκησαι, *my decided declaration is*, &c. 738. ὀργὴν χαλάσας. An. 383. τῆς ὀργῆς χαλᾶν. See Brunck in Soph. Philoct. 328.

739. συνθιασώτης. A θίασος (Isæus, 77, 43. Dem. 313, 23. 403, 19. 431, 25.) among the Greeks was a company of persons, performing sacrifices in honour of some god, accompanied by choral songs, processions, dances, &c. and concluding with a banquet: hence συνθιασώτης, *fellow-member of a θίασος*.—Philocleon still in a state of abstraction.

741. ἀτενὲς (τείνω), *vehement, harsh, immoveable*. Hes. Theog. 661. ἀτενεί νοῶ. Plutarch. Ages. 35. βίαιος οὖν ἐδόκει καὶ ἀτενὲς καὶ πολέμων ἄπληστος ὁ Ἀγησίλαος εἶναι. See also Blomf. in Ag. p. 168. Ruhnken in Tim. Lex.

Ib. ἄγαν. Eurip. Heracl. 203. καὶ γὰρ οὖν ἐπίφθορον | λίαν ἐπαινεῖν ἐστὶ πολλὰκις δὲ δὴ | καὶ τὸς βαρυνθεὶς οἷδ’ ἄγαν αἰνούμενος. Ib. ἀτεράμων. To the examples given in Ach. 167, add Aristænet. l. II. ep. 20. ὡς ἀτεράμων (*inexorable*), ὦ γῆ καὶ θεοί. The metre is dochmiac.



εἴθ' ὥφελέν μοι κηδεμὼν ἢ ξυγγενῆς  
εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.

σοὶ δὲ νῦν τις θεῶν

παρὼν ἐμφανῆς

745

ξυλλαμβάνει τοῦ πράγματος,

καὶ δῆλός ἐστιν εὖ ποιῶν·

σὺ δὲ παρὼν δέχου.

ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων

ὅσα πρεσβύτη ξύμφορα, χόνδρον

λείχειν, χλαῖναν μαλακὴν, σισύραν . . .

750

743. Soph. Aj. 1156. τοιαῦτ' ἀνολβον ἀνδρ' ἐνουθέτει παρὼν.

746. ξυλλαμβάνει τοῦ πράγματος. Pac. 437. χῶστις προθύμως ξυλλάβῃ τῶν σχοινίων. So also συλλαμβάνεσθαι with a gen. Lysist. 313. τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμφῳ στρατηγῶν. Plato, Phædr. 237, b. ξύμ μοι λάβεσθε τοῦ μύθου. (Clem. Alexand. Cohort. ad Gentil. c. 6. t. I. p. 59. Potter. ξύμ μοι λαβοῦ τῆς ζητήσεως τὰγαθοῦ πέρι.) Xen. Mem. II. 2. 12. ἴνα—ἀγαθοῦ σοι γίγνηται συλλήπτωρ. (Hence Heindorf proposes to read Phædon. §. 72. ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος συλλήπτωρ εἴη τοῦ δεδέσθαι. (τῷ δεδέσθαι, Bek.)

747. δῆλός ἐστιν εὖ ποιῶν. Dem. 70, 1. δῆλός ἐστι ποιήσας. 377, 9. 414, 22. 578, 15. Lucian. 9, 50. Dem. 316, 6. ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν μεμνησθαι τὸν πάντα χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελήσθαι, εἰ δέ τὸν μὲν χρηστοῦ, τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώπου. c. Lept. 458, 25. 463, 22. 466, 20. 468, 16. 469, 1. 471, 2. and many other places in the same speech.

748. παρὼν, nearly an expletive, as at the end of a tragic senarius. See Valck. Phœn. 480. Schæf. Soph. CEd. Tyr. 757. Cf. also infr. σὺ δὲ κατηγορεῖ παρὼν. Pl. 140. 225. Av. 548. 1215.

749. χόνδρον, a sort of drink, made out of wheat or spelt, and fit for an old man to lap (λείχειν) : a *tisane*.

750. χλαῖναν. The fulfilment of the promises here made forms the after-piece of the present drama, which not unfrequently reminds a reader of the 'Bourgeois Gentilhomme' of Molière. In these scenes Bdelycleon appears in his true character of a man of fashion—embellishing his father's costume—laying down for him the rules and observances of good society—correcting his phraseology, and supplying him with the topics of genteel conversation. The student will find in the Appendix (I.), the robing scene, and the preparative lessons given for appearing with credit at a banquet of the higher classes of society. If a third scene has been added (K.), it is not less for the intellectual power displayed in it, than for the purpose of shewing in what such lessons are likely to end, where

ἀλλ' ὅτι σιγᾷ κούδεν γρύζει,  
τοῦτ' οὐ δύναται με προσέσθαι.

ΧΟ. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς  
τότ' ἐπεμαίνεται· ἔγνωκε γὰρ ἀρτίως,  
λογίζεται τ' ἐκείνα πάνθ' ἁμαρτίας

755

ἃ σοῦ κελεύοντος οὐκ ἐπείθετο.

νῦν δ' ἴσως τοῖσι σοῖς

λόγοις πείθεται,

the right foundation for such a superstructure has not been previously laid.

Ib. σισύρα, a thick, fleecy coat, from which the wool was imperfectly shorn, serving as a coat by day, and a blanket by night. Ran. 1458. πῶς οὖν τις ἂν σώσειε τοιαύτην πόλιν, | ἢ μήτε χλαῖνα μήτε σισύρα συμφέροι. Av. 122. ὥσπερ σισύραν ἐγκατακλινῆναι μάλα κήν. Nub. 10. ἐν πέντε σισύραις ἐγκεκορδυλημένος. Add Eccl. 347. 421. 840. Lysist. 933. Herodot. IV. 109. VII. 67.

751. Philocleon still remains in a state of apparent unconsciousness. Ib. γρύζει. To examples at v. 392. add Isæus, 71, 42. οὐκ ἐτόλμησε γρύζει τὸ παράπαν οὐδέν.

752. προσέσθαι, *please*. infr. aor. 2. middle of προσίημι. Eq. 359. ἐν δ' οὐ προσίεται με. Herodot. I. 48. τῶν μὲν δὴ οὐδὲν προσιέτό μιν. 75. ἀλλὰ τοῦτο μὲν οὐ προσίεμαι. See also I. 135. VI. 10, 123.

753. It is much to be regretted, that Brunck had no opportunity of seeing in how different a state the ensuing little Chorus stands in his own pages and those of Dindorf. The exhibition might have served to lessen his own overweening notions of ability, and taught him some forbearance for the deficiencies of others.

Ib. νουθετεῖν, “*ad sanam mentem revocare, a vobis mens, animus, et τίθημι pono, quasi menti indo, in mente repono.*” Schleusner in v. who quotes the present passage in proof. Hence the finishing to Aristogeiton's character in Dem. 798, 16. τὸ μὲν οὖν νουθετεῖν τοῦτον μανία· ὅς γάρ, οἷς ὁ δῆμος ἅπας (*the unanimous ecclesia*) τοὺς ἐνοχλοῦντας ἑαυτὸν νουθετεῖ θορύβοις, μηδὲ πόποθ' ὑπέιξε μηδὲ διετράπη, κ. τ. λ.

Ib. ἐς, *in respect to*. Eq. 90. οἶνον σὺν τολμᾷς εἰς ἐπίνοϊαν λοιδορεῖν; 187. 1085. 1265. Nub. 612. 1204. ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτονὶ | ἐπ' εὐτυχίαισιν ἄστέον μοῦγκῶμιον. Pac. 366. Ἑρμ. ἀπόλωλας, ἐξόλωλας. Tr. ἐς τίν' ἡμέραν; Ἑρμ. ἐς αὐτίκα μάλ. (Cf. Nub. 1222, 3. Eurip. Hippol. v. 46. Poetæ Min. (Gaisf.) II. p. 151.) Further illustrations hereafter.

755. λογίζεται. Supply εἶναι. Herodot. II. 46. τὸν Πάνα τῶν ὀκτῶ θεῶν λογίζονται εἶναι οἱ Μενδῆσιοι. 756. πείθεσθαι, *cum acc.* II. I. 289. σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἶω. Herodot. VIII. 81. οἱ γὰρ πλεῖνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα.

καὶ σωφρονεῖ μέντοι μεθι-  
 στὰς ἐς τὸ λοιπὸν τὸν τρόπον 760  
 πειθόμενός τέ σοι.

ΦΙ. ἰὼ μοί μοι. -

ΒΔ. οὗτος, τί μοι βοᾷς ;

ΦΙ. “ μή μοι τούτων μηδὲν ὑπισχνού.”

“ κείνων ἔραμαι,” κείθι γενοίμαν 765

ἵν' ὁ κήρυξ φησὶ, τίς ἀψήφι-

στος ; ἀνιστάσθω.

κἀπισταίην ἐπὶ τοῖς κημοῖς

ψηφίζομένων ὁ τελευταῖος.

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή ; 770

“ πάρες, ὦ σκιερά.” μὰ τὸν Ἡρακλέα,

μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς

κλέπτοντα Κλέωνα λάβοιμι.

ΒΔ. ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

ΦΙ. τί σοι πίθωμαι ; λέγ' ὅ τι βούλει, πλὴν ἐνός. 775

759. μεθιστὰς . . τρόπον. Plat. 7. Legg. 797, c. τῶν νέων τὰ ἤθη μεθιστὰς. Infr. 1451. μετέστη | ξηρῶν τρόπων καὶ βιοτῆς. Eq. 398. οὐ μεθιστησι τοῦ χρώματος. Eur. Alcest. 1141. λύπης δ' εὐτυχῶν μεθίστασο.

762. A deep sigh evinces the returning senses of Philocleon. The rapid, incoherent, agitated burst, which presently follows, is in admirable keeping.

764. Parodied from the Hippolytus Velatus of Euripides. Dind. p. 96. κείνων ἔραμαι, Alcest. 883. (where see Monk.)

770. ποῦ, to what purpose have I a soul? I, who am thus prevented from exercising the only proper purposes of a living soul?

771. πάρες (παρήμι), permit. Soph. Elect. 1482. ἀλλά μοι πάρες | κἂν σμικρὸν εἰπεῖν. Œd. Col. 575. Herodot. VII. 161.

πάρες, ὦ σκιερά φυλλὰς, ὑπερβῶ  
 κρηναῖα νάπη' τὸν ὑπὲρ κεφαλῆς  
 αἰθέρ' ἰδέσθαι σπεύδω τίν' ἔχει  
 στάσιν Εἰνοδίας.

Eurip. Bellerophon ap. Dind. fr. 16.

773. What! not Cleon himself to be spared, if caught tripping! The paroxysm is at its height, and the force of dicastic phrensy can go no further. Some return to reason may consequently be expected.

ΒΔ. ποίου ; φέρ' ἴδω. ΦΙ. τοῦ μὴ δικάζειν. “ τοῦτο δὲ Ἄιδης διακρινεῖ πρότερον ἢ ἡ γὰρ πείσομαι.”

ΒΔ. σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,

ἐκέισε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε

αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.

780

ΦΙ. περὶ τοῦ ; τί ληρεῖς ; ΒΔ. ταυθ' ἅπερ ἐκεῖ πράτ-  
τεται.

ὅτι τὴν θύραν ἀνέωξεν ἡ σηκὶς λάθρα,

ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.

πάντως γε καὶ ταῦτ' ἔδρας ἐκάστοτε.

καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχῃ

785

εἴλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον·

776. Instead of the simple expression, ‘ *I will rather die than submit to this,*’ the poet uses an affected expression of Euripides (Cressæ, Fr. Dind. p. 97.), ‘ *the decision of this shall rest with Hades before I submit to it.*’ διακρίνειν, *to decide by judicial sentence.* Dem. 1301, 2. Plat. Amat. 138, e.

779. ἐνθάδε αὐτοῦ, (i. e. ἐπ' αὐτοῦ τοῦ τόπου, *here, on this very spot*). Cf. Il. VIII. 207. Herodot. IV. 135.

782. σηκὶς, *a housekeeper.* (σηκὸς, *a stall, or fold for sheep.* Il. VIII. 131. Hes. Op. 785.)—an inclosed place or garden of any kind ; *sepes, a habitation, chapel, &c.*

783. ταύτης (δικῆς, *offence*). Ib. ἐπιβολὴν, *mult, fine, punishment.* (Ruhnk. ad Tim.) Ib. μίαν, sc. δραχμὴν, *the penalty for small offences.* Dem. 847, 1. ἐν ᾗ δραχμὴν οὐκ ἂν ἔχοι δεῖξαι μεμαρτυρημένην. (*Dont la déposition n'a pas même une drachme pour objet.* Auger.) The omission of the words δραχμὴ and δραχμαὶ is familiar to every reader of the Greek forensic oratory. See Dem. 816, 16 to 817, 1.

784. πάντως ἐκάστοτε seems to be, *on all and each occasion* ; similar to Od. VI. 265. πᾶσι γὰρ ἐπιστίον ἐστὶν ἐκάστοι.

785. ἐξέχῃ, *come forth, shew itself.* Aristoph. Fr. 346. (Dind.)

λέξεις ἄρα

ὥσπερ τὰ παιδ' “ ἐξέχ' ὦ φίλ' ἡλιε.”

Dem. 1071, 2. πρὶν ἥλιον ἐξέχων.

786. εἴλη, (ἔλη, ἥλιος,) *sun's warmth.* Ib. κατ' ὄρθρον, *early.* Eccl. 48. κατὰ σχολὴν, *leisurely.* Pac. 941. κατὰ καιρὸν, *suitably.*

Ib. ἡλιάζεσθαι, *to execute a dicast's office in the Heliea.* Lysist. 380. ἀλλ' οὐκ ἔθ' ἡλιάξεις. Eq. 798. τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντώ-βολον ἡλιάσασθαι. The word is derived from ἡλιαία ; and that word is derived, not as Kopke imagines, from ἥλιος, but as Steph. Byz.



ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος,  
 ὕοντος, εἴσει· καὶ ἔγρη μεσημβρινὸς,  
 οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κιγκλίδι.

ΦΙ. τουτί μ' ἀρέσκει. ΒΔ. πρὸς δὲ τούτοις γ', ἣν  
 δίκην 790

λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,  
 δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙ. πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι  
 ὥσπερ πρότερον τὰ πράγματ', ἔτι μασώμενος;

ΒΔ. πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί, 795  
 ὥς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων  
 μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

and the author of the Etym. Mag. more properly observe, from ἀλῆς, ἀλίζομαι, ἀλία, the latter word implying in Doric and other states, what the ἐκκλησία did in Athens. (Herodot. VII. 134. V. 29. 97. Dem. 255, 20. Plut. Lyc. 6.) This close connexion of the words ἡλιαία and ἐκκλησία, the nature of the Heliastic oath, which partakes more of a political than a judicial character, and the mode in which the dicasts are often addressed by the orators as the body politic (Dem. 556, 6. 342, 17. 28. 346, 5. 378, 16. 27. 405, 1. 485, 25. Æsch. 29, 36. Lysias, 130, 26.) demand much allowance for Luzac's opinion, if other evidence forbids us altogether to entertain it. See further on the subject, Wachsm. I. 187. 259. sq. Müller's Dorians, 2. 89. Tittmann, 215. sq.

788. ὕοντος sc. τοῦ θεοῦ. 789. τῇ κιγκλίδι, by means of the lattice-door. Cf. Lucian, 3. 241. Ib. θεσμοθέτης, see Tittm. 239. 263.

791. δίκην λέγειν. Din. 104, 19. μισθοῦ τὰς δίκας λέγων. Isoc. 318, b. ἵνα δίκας μανθάνῃ λέγειν. 319, d. νομίζοντες τοὺς ἐν τούτοις πρωτεύοντας πολλὸν σοφωτέρους καὶ βελτίους καὶ μᾶλλον ὠφελεῖν δυναμένους εἶναι τῶν τὰς δίκας εἰ λεγόντων. So also εἰπεῖν. Eq. 346. δικίδιον εἶπας. Lucian, 7. 68. τὸν ἀγῶνα εἰπεῖν. So also the word δίκη seems proper to be understood in that singular scene in Xenophon's Cyrop., where so many of the forms of an Athenian trial are observed: ὦ Ἀρμένιε, πρῶτον μὲν σοι συμβουλεύω, ἐν τῇ δίκῃ τάληθ' εἰπεῖν. 3. 133.

793. διαγιγνώσκειν. A high forensic term. Æsch. 5, 18. περὶ τούτων ἐν τῷ δικαστηρίῳ διαγιγνώσκειν. Dem. 629, 22. τὴν δ' Ἠλιαίαν διαγιγνώσκειν. 1227, 1. ὀρθῶς καὶ δικαίως διαγνῶναι περὶ πάντων. 813, 7. 1206, 1. 1236, 11. 1293, 24. Isæus, 37, 23. Lycurg. 156, 4. Lysias, 110, 19. 158, 12. 169, 34. &c.

797. ἔγνωσαν = διέγνωσαν. Dem. 416, 3. et alibi. Ib. ἀναμασώ-

q Even the bystanders, so usual in a Greek court of justice, are provided for: καὶ τὰς γυναῖκας, ἐν ταῖς ἀρμαμάξαις παρούσας, οὐκ ἀπῆλασεν, ἀλλ' εἴα ἀκούειν.

ΦΙ. ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,  
τὸν μισθὸν ὁπόθεν λήψομαι. ΒΔ. παρ' ἐμοῦ. ΦΙ.  
καλῶς,

ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἐτέρου λήψομαι. 800  
αἰσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος  
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβὼν,  
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν  
κᾶπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων·  
κὰγὼ 'νεκαψ'. ὀβολοὺς γὰρ ὥομην λαβεῖν. 805

μενοι, *after repeated ruminations*. Cf. Blomf. in Prom. Vinc. p. 70.

798. ἀνα . . . πείθεις. Reisig compares the following instances of *imesis*. Pl. 65. ἀπὸ σ' ὀλῶ. Ran. 1047. ὥστε γε καὶ τὸν σε κατ' οὖν ἔβαλεν. Lysist. 262, 3. κατὰ μὲν ἅγιον ἔχειν βρέτας, | κατὰ δ' ἀκρόπολιν ἐμὰν λαβεῖν, Conject. 211.

800. κατ' ἐμαυτὸν, *by myself*. Dem. 771, 27. ἀσθενὴς μὲν γὰρ ἐστὶν ἅπας ὁ ποιηρὸς καθ' ἑαυτόν. Æsch. 15, 27. ἀλλ' ἴσως καθ' αὐτὸν μὲν ἄρ-  
χων φαῦλος ἦν, μετὰ πλειόνων δὲ ἐπιεικής.

Ib. οὐ μεθ' ἐτέρου. Instead of giving three obols to each dicast, the colacretes frequently gave a drachm=six obols, to be divided between two: the consequences of this to our present friend will appear forthwith. 802. σκωπτόλης (σκώπτω), a *buffoon*. Cf. Lobeck ad Phryn. p. 613.

803. διακερματίζω (κερματίζω, κέρμα, κείρω), *to change money into smaller pieces*. ἐλθὼν διεκερματίζετ', *went and changed*. Matthiæ, §. 557.

Ib. ἐν τοῖς ἰχθύσι, *in the fish-market*. To the examples given in Acharn. p. 263, add Thes. 448. ἐν ταῖς μυρρίναις. Alexis ap. Athen. l. III. 104, d. τοῖς ἰχθυοπώλαις . . ἐψηφισμένον | χαλκῇν Καλλιμέδοντος εἰκόνα | στῆσαι Παναθηναίοισιν ἐν τοῖς ἰχθύσι. Antiphanes, Id. VII. 287, e. ἄτοπόν γε κηρύττουσιν ἐν τοῖς ἰχθύσιν | κήρυγμ'. Æsch. 9, 41. εἰς τοῦψον ἀφίκται; Lysias, 167, 7. 8. εἰς τὸν χλωρὸν τυρόν. Isoc. 149, c. οὐδ' ἐν ταῖς αἰλητρίσι (cf. p. 491, 306.) οἱ νεώτεροι διέτριβον. See further Pollux, 9. 5. 10, 11.

804. κίστρα, an *awl*: hence from its shape κεστρεὺς, a *mullet*. For the habits of this fish, see Pliny, 9, 17. and 32, 2.

805. ἐγκάπειν, *to eat greedily, to snap up*. Pac. 7. ἐξαπάσας—ὄλην ἐνέκαψε. Alexis ap. Athen. 76, e. ὁ δ' ἐγκάψας τὸ κέρμ' εἰς τὴν γνά-  
θον. This mode among the common Athenians of carrying their money in their mouths has been already noticed. So in the Eccles. 817. πωλὼν γὰρ βότρυς | μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων, | κᾶπειτ' ἐχώρου εἰς ἀγορὰν ἐπ' ἄλφιτα. See also Fragm. of Aristoph. 111. 144. ap. Dind.

κᾶτα βδελυχθεὶς ὁσφρόμενος ἐξέπτυσσά·  
 κᾶθ' εἶλκον αὐτόν. ΒΔ. ὁ δὲ τί πρὸς ταῦτ' εἶφ' ; ΦΙ.  
 ὅ τι ;

ἀλεκτρυνόνος μ' ἔφασκε κοιλίαν ἔχειν.  
 “ταχὺ γοῦν καθέψεις τὰργύριον,” ἦ δ' ὅς λέγων.

ΒΔ. ὁρᾷς ὅσον καὶ τοῦτο δῆτα κερδανεῖς ; 810

ΦΙ. οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μελλεῖς ποίει.

ΒΔ. ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙ. ὅρα τὸ χρήμα· τὰ λόγι' ὥς περαίνεται.

ἡκηκόη γὰρ ὥς Ἀθηναῖοί ποτε

δικάσκειν ἐπὶ ταῖς οἰκίαισι τὰς δίκας, 815

κὰν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ

αὐτῷ δικαστηρίδιον μικρὸν πάνυ,

806. ὁσφρόμενος, aor. 2. of ὁσφραίνεσθαι. Ib. ἐκπτύειν. Od. V. 322. στόματος δ' ἐξέπτυσεν ἄλμην | πικρήν.

807. εἶλκον, was for dragging him, i. e. to a magistrate. So the imperfect tense is used, Dem. 542, 9. καὶ πεντήκοντα δραχμὰς αὐτοῖς ἐδίδον, (*proposed to give*, see Wunderlich's Pref. to his Dem. pro Corona, Gotting. 1810. p. 35.)

809. καθέψειν (ἐψῶ), to digest. Ib. ἦ (for ἔφη), 3 sing. impf. of ἡμί. Nub. 1145. παῖ, ἡμί, παῖ, παῖ. Ran. 37. ἦ δ' ὅς, said he. Plat. in Phædon. 70, b. ἦ δ' ὅς ὁ Σωκράτης. 1 Rep. 327, b. ἦ δ' ὅς ὁ Γλαῦκων. Ib. λέγων, in continuation. This sort of redundancy is frequent in the Greek writers. Av. 472. ὅς ἔφασκε λέγων. Herodot. III. 156. V. 36. 49. ἔφη λέγων. Soph. Aj. 756. Plato in Sophist. 242, b. εἰπόν πον νῦν δὴ λέγων. 812. Bdelycleon goes into the house.

813. λόγια, the predictions of a soothsayer, χρησμοὶ, the oracles of a god: the λόγια might be in prose, or verse; the χρησμοὶ were generally, if not always, in metre. Thucyd. II. 8. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ᾗδον κ. τ. λ. The two words, however, are not unfrequently confounded by Greek writers:—but the subject altogether will come more properly under consideration in the comedy of the Knights, in which it forms a most important feature.

Ib. περαίνεται. Bergler compares Eurip. Cycl. —. αἱ αἱ παλαιὸς χρησμὸς ἐκπεραίνεται. Phœniss. 1697. νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται.

816. πρόθυρον and πρόθυρα, the fore-court. Od. XX. 355. εἰδὼλων δὲ πλέον πρόθυρον. XXI. 299. XXII. 474. Herodot. III. 35. ἐστεῶτος ἐν τοῖσι προθύροισι. VI. 35. κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωντοῦ.

817. δικαστηρίδιον. The Athenian passion for litigation has

ὥσπερ Ἐκάτειον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔ. ἰδού, τί ἔτ' ἐρεῖς ; ὥς ἅπαντ' ἐγὼ φέρω

already been sufficiently developed; but the present seems no improper place for putting together some scattered allusions to the subject from Aristophanes himself, as well as from other sources. Nub. 207. Μαθ. αἶδε μὲν Ἀθηναί. Στρεψ. τί σὺ λέγεις; οὐ πείθομαι, | ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους. Pac. 503. καὶ τοῖς Ἀθηναίοισι . . λέγω | ... οὐδὲν ἄλλο δρᾶτε πλήν—δικάζετε. Hence the interrogation and response of the two Athenian fugitives in the Birds. 108. Ἐπ. ποδαπὸ τὸ γένος . . . μὼν ἡλιαστά; Εὐ. μᾶλλὰ (i. e. μὴ, ἀλλὰ | θατέρου τρόπου, | ἀπηλιαστά. Ἐπ. σπείρεται γὰρ τοῦτ' ἐκεῖ τὸ σπέρμ'; Εὐ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις. Ib. 39. οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο | ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ | ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον. Hence the magnificent promises generally made by artful demagogues and oracle-mongers. Eq. 797. τοῦτον (Demum sc.) δεῖ ποτ' ἐν Ἀρακιδίᾳ πεντώβολον ἡλιάσασθαι. 1087. χῶπι γ' ἐν Ἐκβατά- νοις δικάσεις, λείχων ἐπίπαστα. Hence also among the satirical national characteristics of Lucian (7. 25.) are found, καὶ ὁ Φοῖνιξ δὲ ἐνεπορεύετο, καὶ ὁ Κίλιξ ἐλῆστευε, καὶ ὁ Δάκων ἐμαστιγοῦτο, καὶ ὁ Ἀθηναῖος ἐδικάζετο. But the liveliest of Lucian's sallies is in his "Bis Accusatus," when Jupiter determining to open the law-courts for the decision of some suits, which had been long laid aside, most of the proceedings of an Athenian court are mimicked. The court itself is held in Areopagus, and the clamours, the throng, and the rush made immediately by the Athenians to the spot, frights old Pan (after a short address to JUSTICE) into his cave. Παν. βαβαὶ τοῦ θο- ρύβου, ἡλίκον, ὦ Δίκη, ἀνεβόησαν. ὥς δὲ καὶ σπουδῇ συνθέουσιν ἔλκοντες ἀλλήλους πρὸς τὸ ἄναντες εὐθὺ τοῦ Ἀρείου πάγου; καὶ ὁ Ἑρμῆς δὲ ἤδη πάρεστιν. ὥστε ὑμεῖς μὲν ἀμφὶ τὰς δίκας ἔχετε, καὶ ἀποκληροῦτε, καὶ διακρί- νετε, ὥσπερ ὑμῖν νόμος' ἐγὼ δὲ κ. τ. λ.

Ἐρμ. Ἄγε, ὦ Δίκη, προσκαλῶμεν.

Δικ. Εὖ λέγεις. ἀθρόοι γοῦν, ὥς ὁρᾶς, προσίασι θορυβοῦντες, ὥσπερ οἱ σφῆκες περιβομβοῦντες τὴν ἄκραν (i. e. the acropolis).

Ἀθην. Εἰληφά σε, ὦ κατάρατε.

Ἄλλ. Συκοφαντεῖς.

Ἄλλ. Δώσεις πότε ἤδη τὴν δίκην.

Ἄλλ. Ἐξελέγξω σε δεινὰ εἰργασμένον.

Ἄλλ. Ἐμοὶ πρῶτον ἀποκληρώσον.

Ἄλλ. Ἐπου, μιὰρὲ, πρὸς τὸ δικαστήριον.

Ἄλλ. Μὴ ἄγχε με. Lucian, t. VII. 65.

See also Aristoph. Lysist. 380. 537. Eccl. 657. Dem. 25, 17. 53. 27. 167, 25.

818. Ἐκάτειον. Words of this kind seem to imply not only a small fane or sanctuary, but also a statue of the god, goddess, or hero, to whom the fane belonged. Every traveller in Roman catholic countries must have met by the road-side little receptacles



ὅσαπέρ γ' ἔφασκον. . . . . 820

καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῇ,  
 ῥοφεῖν ἐὰν δέη τι. ΦΙ. τουτ' αὖ δεξιόν·  
 καὶ γὰρ πυρέττω, τὸν γε μισθὸν λήψομαι.  
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.  
 ἀτὰρ τί τὸν ὄρνιν ὥς ἐμ' ἐξηνέγκατε ;

825

ΒΔ. ἵνα γ', ἥν καθεύδῃς ἀπολογουμένου τινὸς,  
 ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.

containing a small image of the Virgin Mary ; and not unfrequently garnished with bouquets of flowers. These are probably the legitimate descendants of the Ἑκάτεια, Λεωκόρια, Φερρεφάττια, (Dem. 1258, 25. 1259, 5.) Ἡραΐα, Ἡρακλεία, &c. which we meet with in ancient authors.

820. Bdelycleon returns, attended by his slaves, bearing a variety of articles.

822. φακῇ, lentils, a preparation, like electuary and jam, between solid and fluid ; hence ῥοφεῖν, *to sip*, apparently a middle term between eating and drinking. (Cf. Eq. 360. Pac. 716.)

Ib. ῥοφεῖν. ὄμνυμι δ' ὑμῖν, ἄνδρες, αὐτὸν τὸν θεόν,  
 ἐξ οὗ τὸ μεθύειν πᾶσιν ὑμῖν γίγνεται,  
 ἢ μὴν ἐλέσθαι τοῦτον ἂν ζῆν τὸν βίον  
 ἢ τὴν Σελεύκου τοῦ βασιλέως ὑπεροχὴν.  
 ῥοφεῖν φακὴν ἔσθ' ἡδὺ μὴ δεδοικότα,  
 μαλακῶς καθέδδεν ἄθλιον δεδοικότα.

Antiphan. in Phil. Mus. I. 588.

The poetical purpose for which the dicast is presented with this *hot* dish, will appear hereafter.

825. τὸν ὄρνιν, the domestic cock, thus emphatically styled, as being the most useful as well as the most common among birds. Av. 102. πότερον ὄρνις ἢ ταῶς ; Xen. Anab. 4. 5. 25. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, ὄιες, βόες, ὄρνιθες (i. e. poultry), καὶ τὰ ἔκγονα τούτων. See also Theoc. XXII. 72. Mosch. 3. 50. Eurip. Herc. Fur. 71.

827. Racine throws *his* judge into a profound sleep, without providing for him this requisite alarum. A short specimen of the French defendant's ῥῆσις will serve to shew that this was a consequence fully to be expected.

L'INTIME, (*d'un ton pesant*)

Avant la naissance du monde. . .

DAND. (*baillant.*) Avocat, ah ! passons au déluge.

L'IN. Avant donc

La naissance du monde et sa création,

Le monde, l'univers, tout, la nature entière

Était ensevelie au fond de la matière.

ΦΙ. ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι. ΒΔ. τὸ τί;  
 ΦΙ. θήρῳρον εἴ πως ἐκκομίσαις τὸ τοῦ Λύκου.  
 ΒΔ. πάρεστι τουτὶ, καὺτὸς ἀναξ οὔτοσί. 830  
 ΦΙ. ὃ δέσποθ' ἥρως, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.  
 οἶόσπερ ἡμῖν φαίνεται Κλεώνυμος.  
 ΣΩ. οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρως ὦν ὅπλα.  
 ΒΔ. εἰ θάπτον ἐκαθίζου σὺ, θάπτον ἂν δίκην  
 ἐκάλουν. ΦΙ. κάλει νυν, ὡς κάθημαι γὰρ πάλαι. 835  
 ΒΔ. φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;

Les élémens, le feu, l'air, et la terre et l'eau,  
 Enfoncés, entassés, ne faisaient qu'un monceau,  
 Une confusion, une masse sans forme,  
 Une désordre, un chaos, une cohue énorme.  
 UNUS ERAT TOTO NATURÆ VULTUS IN ORBE,  
 QUEM GRÆCI DIXERE CHAOS, RUDIS INDIGESTAQUE MOLES.  
 (Dandin endormi se laisse tomber.) Les Plaideurs, A. 3. S. 3.

829. ἥρῳρον, a chapel. A model of his chapel, or else the mere statue of Lycus, is here introduced. (Cf. note to v. 818.)

830. αὐτὸς, in person; but not in his armour, as a hero should be. The poet is preparing another blow for Cleonymus.

834, 5. From a subsequent part of the play, as well as from a passage in Demosthenes, this appears to have been the duty of the president of the court. Vesp. 1441. (Br.) ὕβριζ', ἕως ἂν τὴν δίκην ἀρχων καλῇ. Dem. 1174, 5. ἐπειδὴ δ' ἐκάλει ὁ ἀρχων εἰς τὸ δικαστήριον ἅπαντας τοὺς ἀμφισβητοῦντας κατὰ τὸν νόμον. (In Lucian's Bis Accusatus, Mercury, as herald, performs the office. 7. 83. 85.) Nub. 780. πρὶν τὴν ἐμὴν (δίκην) καλεῖσθαι. Dem. 978, 25. διὰ γὰρ . . τὸ μέλειν καλεῖσθαι τὴν δίκην. 1336, 9. καλουμένης τῆς γραφῆς.

835. κάθημαι, a high *dicastic*, as well as *ecclesiastic* <sup>r</sup> word. Nub. 208. δικαστὰς οὐχ ὀρῶ καθήμενος. Æsch. 23, 19. καὶ δικαστὰς ὑμᾶς αὐτοὺς ὑπολάβετε καθήμενος. Plato, 10 Rep. 614, c. Dem. 66, 12. 520, 25. Andoc. 18, 13. ὑμεῖς οἱ καθήμενοι. Dem. 706, 23. χρηματίξειν . . . περὶ τῶν νομοθετῶν καθ' ὃ τι καθεδούνται. Lucian, 7. 68. 73.

836. εἰσαγάγω δίκην. The office of the εἰσαγωγεὺς, or judge of the First Instance, having been already fully explained, a few instances of the official verb εἰσάγειν will here be sufficient. Nub. 845. παρανοίας αὐτὸν εἰσαγαγών. Dem. 529, 19. οἱ δὲ θεσμοθέται εἰσαγόντων εἰς

<sup>r</sup> The word throws us back upon the East, where the very posture of sitting implied state and solemnity. ("Ipsum verbum *sedere* regni significat potestatem." Jerom.) By the act of sitting, the long eastern robe kept the feet out of sight, which in Oriental eyes evidently had no great favour. Hence apparently, of the six wings attributed to the seraphim (Isaiah vi.), two are reverently employed to cover the face, and two the feet.

τί τις κακὸν δέδρακε τῶν ἐν τῷ κίᾳ ;

ἡ Θράττα προσκαύσασα πρῶην τὴν χύτραν

ΦΙ. ἐπίσχεσ οὗτος· ὥς ὀλίγου μ' ἀπώλεσας.

ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, 840

ὁ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο ;

ΒΔ. μὰ τὸν Δί' οὐ πάρεστιν· ἀλλ' ἐγὼ δραμὼν

αὐτὸς κομιούμαι τό γε παραντίκ' ἐνδοθεν.

τί ποτε τὸ χρῆμ' ; ὥς δεινὸν ἡ φιλοχωρία.

ΞΑ. βάλλ' ἐς κόρακας. τοιουτονὶ τρέφειν κύνα. 845

τὴν ἡλιαίαν τριάκοντα ἡμερῶν ἀφ' ἧς ἂν ἡ γραφή, ἐὰν κ. τ. λ. 707, 5. οἱ δὲ θεσμοθέται τοὺς ἐνδειχθέντας εἰσαγόντων εἰς τὸ δικαστήριον. 1175, pen. ὁ ἄρχων ἀνέκρινε πᾶσιν ἡμῖν τοῖς ὑμφισβητοῦσι, καὶ ἀνακρίνας εἰσήγαγεν εἰς τὸ δικαστήριον. Also 720, 24. 733, 14. 940, 9. 1076, 21. 1147, 1. Isæus, 38, 13. 51, 37. Antiph. 145, 43. 146, 16. Andoc. 10, 39. 17, 37. Lysias, 144, 29. 183, 19. Isoc. 371, c. Plato Apol. 29, a. 9 Leg. 871, d. In the scene now before us, the word εἰσάγειν will continually occur.

841. Bergler compares Thesm. 638. σὺ δ' εἰπέ μοι | ὅ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο. and adds, “Ceterum Philocleo ex nimia veneratione fori et judiciorum loquitur de illis rebus quasi sacrificiis aut mysteriis.” The learned commentator, I think, misunderstands the passage. As an Athenian legislative assembly began with prayer and adoration (see Appendix to the Acharnenses), so we have every reason to conclude, that the proceedings of a court of justice would commence with the same solemnities. In the present play they certainly so commence. For these solemnities (ἱερά), the old dicasts would naturally look, but the ἱεροσυλία, which we shall see follow in consequence of the wish expressed in the text, evidently takes him by surprise. 842, 3. δραμὼν . . κομιούμαι, *will run and fetch*. ἔνδοθεν, *from within*. A violent hubbub is suddenly heard from the interior of the house.

844. τί ποτε τὸ χρῆμα (*why how now? what's the matter*). The exclamation is parenthetical, occasioned by the noise just heard. At the words ὥς δεινόν, Bdelycleon resumes his first train of thought.

Ib. τί χρῆμα. τί χρῆμα; with the mark of interrogation immediately following, signifies, *what is the matter? how now?* Hippol. 909. ἕα, τί χρῆμα; σὴν δάμαρθ' ὁρῶ, πάτερ, | νεκρόν. Suppl. 93. τί χρῆμα; καὶ νῦν εἰσβολὰς ὁρῶ λόγων. Add Prom. 298. Theoc. 21. 25. So also τί χρέος; Herac. 96. Æsch. Ag. 85. But τί χρῆμα, when the stop is put at the end of the verse, implies διὰ τί χρῆμα. Quart. Rev. Vol. IX. 359.

Ib. φιλοχωρία, *love for a place to which we have been accustomed*.

845. Xanthias speaks from within the house. βάλλ' ἐς κόρακας, a well-known proverb. Pl. 782. Th. 1079. Nub. 133. The in-

ΒΔ. τί δ' ἔστιν ἐτέον ; ΞΑ. οὐ γὰρ ὁ Λάβης ἀρτίως  
ὁ κύων παράξας ἐς τὸν ἵπνὸν ἀρπάσας

τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν ;

ΒΔ. τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ

εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών.

850

ΞΑ. μὰ Δί' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν κύων  
κατηγορήσειν, ἣν τις εἰσάγῃ γραφήν.

ΒΔ. ἴθι νυν, ἄγ' αὐτὸ δεῦρο. ΞΑ. ταῦτα χρὴ ποιεῖν.

ΦΙ. τουτὶ τί ἐστι ; ΒΔ. χοιροκομεῖον Ἑστίας.

transitive sense of βάλλω is seen in Il. XI. 721. ποταμὸς εἰς ἅλα βάλλων. XXIII. 462. ἵπποι περὶ τέρμα βαλοῦσαι. Soph. Antig. 412. See also Ruhnken in Tim. Lex.

Ib. τρέφειν, an infinitive of admiration, or indignation. Nub. 268. τὸ δὲ μὴδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμέ τὸν κακοδαίμον' ἔχοντα. 819. τὸ Δία νομίζειν, ὄντα τηλικοντονί. Av. 5. τὸ δ' ἐμέ κορώνη πειθόμενον τὸν ἄθλιον | ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια. Ran. 741. τὸ δὲ μὴ πατάξαι σ' ἐξελεγχθέντ' ἀντικρυς, | ὅτι δοῦλος ὦν ἔφασκες εἶναι δεσπότης. See further Monk's Alcestis, v. 848.

846. Λάβης (α λαβέσθαι. Æsch. Eumen. 130. Χορός. λαβὲ λαβὲ λαβὲ λαβὲ, φράζου. Κλυτ. ὄναρ διώκεις θήρας, κλαγγαίνεις δ' ἅπερ | κύων.) By Labes is meant the general Laches, of whom we have already had occasion to speak.

847. παράξας. Il. V. 690. VIII. 98. ἀλλὰ παρήϊξεν κοῖλας ἐπὶ νῆας Ἀχαιῶν. Ib. ἵπνὸν (kitchen), Reisig. ὑφαρπάσας, Elms. ἀναρπάσας, Dobree.

848. τροφάλις, (τρέφω sc. γάλα, Od. IX. 246. ἥμισυ . . θρέψας λευκοῖο γάλακτος. Theoc. 25, 106. ἄλλος τρέφε πίονα τυρὸν,) τυροῦ Σικελικὴ, a new-made Sicilian cheese. Ib. κατεδήδοκα, præf. of κατέδω. Æsch. 5, 6. ὁ τὰ πατρῶα κατεδηδοκώς. 6, 32. πολλὴν πάνν οὐσίαν κατεδήδοκεν.

851. ἄτερος . . κύων. The poet is preparing a blow for Cleon, always ready to play the part of an accuser, when the handle was given, and to whom a brother-thief was like a second sun in the same hemisphere. 853. Xanthias goes out for the dog-accuser, and dog-defendant. ἄτερος, i. e. ὁ ἔτερος. See Brunck's note, ad Soph. Trach. v. 1245.

854. χοιροκομεῖον (χοῖρος, κομέω) Ἑστίας, Vesta's swine-cote. Voss appears from his notes to have considered a Grecian kitchen as a sort of little managerie, where the most favoured of the domestic animals had their respective establishments—the dog its lair, the ass its stall, and the swine their cote ; the latter, if household necessity did not call for their previous dissolution, growing up there into all the dignity of bacon-hood. But it may be doubted whe-



ΦΙ. εἶθ' ἱεροσυλήσας φέρεις ; ΒΔ. οὐκ, ἀλλ' ἵνα 855  
ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.

ΦΙ. ἀλλ' εἴσαγ' ἀνύσας· ὡς ἐγὼ—τιμᾶν βλέπω.

ther this is a correct view of the case. The dog's right to a place near the family-hearth no one will dispute : the lodgment effected by the ass and the swine, must, I think, have arisen out of religious considerations. The ass had rendered services to VESTA, which female gratitude could never forget (Creuz. III. 211.), and *he* was surely entitled to a place near that hearth, over which the goddess more peculiarly presided. The swine thus accommodated were most probably the small sacred pigs, intended for sacrifice to the goddess herself, or used previous to initiation in the religious mysteries ; and any affront offered to them would naturally shock the feelings of Philocleon ; hence the term *ἱεροσυλία* applied to the proceeding generally. But how, after all, does that proceeding bear upon the text ? Philocleon had complained at v. 840. that a cause was about to be tried, without the proper forensic observances—a court with its dryphactum, its enclosure, its lattice-work and doors. To humour these prejudices, Bdelycleon goes out and returns, not of course with the actual lattice-work which stood before the kitchen swine-cote, to protect its sacred inmates from vulgar gaze, but with curved work resembling it. In other words, with the assistance of his slaves, Bdelycleon fits up an elegant little dicasterium on the stage, in which Philocleon takes his seat with all proper state and solemnity.

856. As a house-sacrifice was likely to ensue in the condemnation of Labes, (implied in the words *ἐπιτρίβειν τινά*,) and as Vesta had a right to the primitiæ of all domestic sacrifices, the play of words and thoughts is not so obscure as to prevent us from entering into the humour of the proceeding. For etymological and symbolical meanings of the word *ἑστία*, see Creuz. I. 776. II. 518—20. 635.

857. *τιμᾶν βλέπω*, *I look to assess*—the accompanying gesture shews what—the long line of condemnation. The word *τιμᾶν* (*to assess a punishment, whether in purse or person*) occupies too important a place in forensic oratory, not to make it desirable to trace it in all its phases. And first in its present form, without any adjunct. Dem. 737, 20. τὸ τί χρὴ παθεῖν ἢ ἀποτίσαι, τὸ τιμᾶν ἐπὶ τοῖς γίνεται. 396, 24. ὅμων τῶν τιμῆσαι κυρίων ὄντων. 529, 21. ὅτου δ' ἂν καταγῶ ἢ ἡλιαία, τιμάτω περὶ αὐτοῦ παραχρῆμα. The cost-price, or punishment is put in the gen. case. 676, 12. θανάτου τιμῆσαι. 767, 14. ὀλίγου τιμᾶν (*to impose a small fine*). To this genitive is most commonly added a dative of the person. Dem. 547, 23. τιμᾶν αὐτῷ τῶν ἐσχάτων. 563, 24. τίνος τιμήσειν αὐτῷ προσδοκᾶς τὸ δικαστήριον ; 564, 1. οὐδ' ὑπολαμβάνω τιμήσειν (judices sc.) οὐδενὸς ἐλάττονος τούτῳ ἢ ὅσον καταθεῖς οὗτοσι παύσεται τῆς ὕβρεως. 1332, 6. τῷ μὲν πατρὶ δέκα τάλάντων ἐτίμησαν. After these verbs may be understood *δίκην* = *κατάδίκην*, a mulct or fine (Dem. 1159, 3. 14.). With acc. Dinar. 106

ΒΔ. φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

ΦΙ. οἱμοι, διατρύφεις κάπολεις τριψημερῶν·

27. ὥσθ ὑμᾶς . . . πέντε ταλάντων τιμῆσαι τοῦτον. Middle voice, τιμᾶσθαι, *to assess one's-self, to lay the damages at*. Dem. 96, 1. ἡ ἐγὼ πάσχειν ὅτιοῦν τιμῶμαι. With gen. Æsch. 35, 39. καταβαίνω καὶ θανάτου τιμῶμαι (*condemn, or rate myself at*). Plat. Apol. 36, e. εἰ οὖν δεῖ με . . . τῆς ἀξίας τιμᾶσθαι, τοῦτον τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. Gen. and dat. Apol. 36, b. τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. Gorg. 486, b. εἰ βούλοιτο θανάτου σοι τιμᾶσθαι. Crito, 52, c. ἐξῆν σοι φυγῆς τιμῆσασθαι. Dem. 792, 14. οἷς οὗτος θανάτου τιμᾶται καὶ δεσμοῦ. 795, 1. 1252, 16. 1343, 27. *Passive, with gen.* Dem. 529, 26. ἐὰν δὲ ἀργυρίου τιμηθῇ τῆς ὕβρεως, (i. e. ἐὰν δὲ ἡ τῆς ὕβρεως δίκη ὑπὸ τῶν δικαστῶν τιμηθῇ ἀξία εἶναι ζημίας ἐν ἀργυρίῳ, Reiske) : gen. and dat. Dem. 783, 2. οὗτος ὑμῖν οὐχὶ προσῆλθε πέντε ἐτῶν, ὧν ἐτιμήθη μὴ λέγειν αὐτῷ.

858. τὰς σανίδας καὶ τὰς γραφάς. Of the Greek orators,—the best source from which the Wasps can be illustrated,—Brunck appears to have known <sup>s</sup> little: hence the error which he fell into in a former passage respecting the word *σανίδες*, and a second into which he is now betrayed by the Scholiast. On a former occasion he pronounced the *σανίδες* to be *benches* or *seats*, from which the dicasts, he seems to have thought, shifted themselves at will, as spectators do at the pit of the opera: here he declares them to be the tables, on which, if the votes of condemnation exceeded those of acquittal, the dicasts drew the long line with their iron *style*: for which latter reason he considers it probable that *γραφάς* is here synonymous with *γραφία*, or *γραφίδας*. ‘All this to hear did Conz most seriously incline;’ and accordingly, with a boldness which even Brunck must have admired, he has put the former word into his text. Had the author, whose humour Conz thus mars, been living, he would perhaps have found himself run through with a *style*, which he would not have much relished. What the *σανίδες* were, has been explained in a former note. By the word *γραφαῖ* in the text is meant nothing more than the bills of indictment, which had been originally brought before the court of the First Instance. Of these a protocol was taken by the magistrate’s secretary; they were then publicly exhibited on the *σανῖς*, or register: on the day of trial they were given to the president of the court, who by himself or his officer called the separate causes before the court in the order in which they were written. See *infr.* v. 904. and cf. Lucian, 7. 66. where all the forms of an Attic dicasterium are imitated. See also Platner, I. 98. 134. 184. For the full form and contents of the *γραφὴ* itself, see Schömann de Com. p. 179.

859. τριψημερέω (τρίβω, ἡμέρα). The play of words in the verse

\* Reiske, who did know the Greek Orators well, instead of bringing his knowledge to bear in illustration of the text, has contented himself with making a set of experiments upon the text itself, to nine-tenths of which no sober critic would think of giving a moment’s attention.

ἐγὼ δ' ἀλοκίζῃν ἐδεόμην τὸ χωρίον. 860

ΒΔ. ἰδοῦ. ΦΙ. κάλει νυν. ΒΔ. ταῦτα δῆ. ΦΙ. τίς  
οὔτοσ'ι

ὁ πρῶτός ἐστιν ; ΒΔ. ἐς κόρακας, ὡς ἄχθομαι,  
ὅτιν' πελαθόμην τοὺς καδίσκους ἐκφέρειν.

ΦΙ. οὔτος σὺ ποῖ θεῖς ; ΒΔ. ἐπὶ καδίσκους. ΦΙ. μη-  
δαμῶς.

ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους. 865

ΒΔ. κάλλιστα τοῖνυν· πάντα γὰρ πάρεστι νῶν  
ὅσων δεόμεθα.

has been successfully imitated by Voss : *Weh mir ! Die Zeit hin-  
zerrend, zerrest du mich todt.*

860. ἀλοκίζῃν (*ἄλοξ*, a furrow) to plough, or draw a furrow through.  
Ib. χωρίον. A dicast's farm was of course his waxen tablets, and his  
furrow the long line of condemnation. This rural image was not  
lost sight of by succeeding writers. Dem. 794, 20. τὰ γὰρ τῶν ἄλλων  
κακὰ τοῦτον τρέφει. οὐκοῦν ἐν κρίσεσι καὶ ἀγῶσι καὶ πονηραῖς αἰτίαις ἅπαν-  
τας εἶναι βούλεται· ταῦτα γεωργεῖ, ταῦτα ἐργάζεται, (*this is the landed  
estate, from which he draws all his revenue.*)

861. ἰδοῦ, *here they are.* Bdelycleon, I imagine, here enters with  
a domestic *σάνις*, and a set of *mock γραφαί*, which being exhibited on  
the stage, contribute much to the festivity of the passing scene.  
A specimen or two will suffice to shew what is meant.

" KETTLE brings an action of foul language (*κακολογίας*) against  
ΠΟΤ. Assessment : That ΠΟΤ shall undergo three scourings as  
hard as brush, and two as hard as hand can inflict. See Code  
Solon, <sup>t</sup>sect. 135."

" Whereas Syrus did on the first of Maimacterion salute Syra,  
and with a smack so loud, that the morning-slumbers of the major-  
domo (*ταμίας*) were grievously disturbed, the said major-domo"—  
but more than enough of this trifling. That the *σάνις* contained  
any thing further, as notice of the day of trial, reasons why the  
*εἰσαγωγεὺς* admitted or quashed the suit, &c. I find no evidence.

Ib. κάλει νυν. The impatient brevity of Philocleon is at least as  
forcible, as the expanded impatience of another parodist—"Go call  
a suit, and let a suit be called, and let him that calleth", &c. &c.

865. ἀρυστίχος dim. ἀρύτηρ (*ἀρύω*), a small vessel adapted for  
ladling out of a larger vessel : used by Philocleon in the present  
instance for transferring his hot lentils.

<sup>t</sup> Plut. Sol. c. 21. Ζῶντα δὲ κακῶς λέγειν ἐκώλυσε πρὸς ἱεροῖς καὶ δικαστηρίοις  
καὶ ἀρχείοις, καὶ θεωρίας οὔσης ἀγῶνων· ἢ τρεῖς δραχμας τῷ ἰδιώτῃ, δύο δ' ἄλλας  
ἀποτίνειν εἰς δημόσιον ἔταξε.

ἀλλ' ὥς τάχιστα πῦρ τις ἐξενεγκάτω  
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,  
ὅπως ἂν εὐζώμεσθα πρῶτα τοῖς θεοῖς.

870

ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς  
καὶ ταῖς εὐχαῖς

φήμην ἀγαθὴν λέξομεν ὑμῖν,  
ὅτι γενναίως ἐκ τοῦ πολέμου  
καὶ τοῦ νείκους ξυνέβητον.

875

ΒΔ. εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

ΧΟ. ὦ Φοῖβ' Ἀπολλων Πύθι', ἐπ' ἀγαθῇ τύχῃ  
τὸ πρᾶγμ', ὃ μηχανᾶται  
ἔμπροσθεν οὗτος τῶν θυρῶν,  
ἅπασιν ἡμῖν ἀρμόσαι  
παυσασμένοις πλάνων.

880

Ἰήε Παιάν.

869. *μυρρίνας*, *twigs of myrtle*. Used in sacrificial rites. Av. 43. *κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας*. Thes. 36. *ἐξέρχεται | θεράπων τις αὐτοῦ, πῦρ ἔχων καὶ μυρρίνας*. The introduction of these religious observances, like those snatches of serious poetry, to which we had occasion to allude in a former play, furnishes an admirable relief to the wild humour of the old comedy. Rabelais, who had read his Aristophanes, as one man of genius reads the works of another—not as the relaxation of a passing moment, but as a profound study, in which the arts of composition, that earn immortality, are to be investigated—has followed him in this mode of giving dignity to his lighter mirth. See the admirable letters, or speeches, in which the religious opinions and feelings of his three great characters, Grandgousier, Garagantua, and Pantagruel, are brought forward. By the side of these noble compositions, the levities of his other characters appear like the pranks of mere children, which excite a momentary laugh and—would I could say—are instantly forgotten.

872. *ἐπὶ ταῖς σπονδαῖς καὶ ταῖς εὐχαῖς*, *while the libations and prayers are making*. *ἐπὶ*, *during, at the time of*. *infr.* 1167. (Br.) *κακοδαίμων ἐγὼ, | ὅστις ἐπὶ γῆρᾳ χίμετλον οὐδὲν λήψομαι*. Il. VIII. 529. *ἐπὶ νυκτί*. Od. XIV. 105.

874, 5. *πολέμου καὶ νείκους*. Il. XII. 361. *πόλεμος καὶ νείκος ὄρωρεν*.

877. *ἐπ' ἀγαθῇ τύχῃ*. Herodot. I. 119. *μεγάλα ποιησάμενος . . . ὅτι ἐπὶ τύχησι χρηστῆσι ἐπὶ δειπνον κέκλητο*. Also Xen. Cyrop. 7, 395.

880. *ἀρμόσαι*, *may he bring into the right joint*. On *ἀρμόζη* (Av. 564.), see the ingenious Dissertation of Süvern, p. 72.

882. *Ἰήε Παιάν*, see Blomf. Ag. p. 184. The following ver-



ΒΔ. ὦ δέσποτ' ἄναξ, γείτον ἄγνιῦ τοῦμοῦ προθύρου  
προπύλαιε,

sion of the text is intended to convey not so much the actual words of the poet, as the feelings which may be supposed to predominate among his audience at this part of the drama.

*Bdel. (as the sacred Ceryx)* Pious anthems, pious airs,  
Holy thoughts and holy prayers,  
Breathe your sacred influence round :  
Hist ! good words ! 'tis holy ground.

(*Soft and solemn music is heard—frankincense is floated round the stage—the Choregus approaches the altar and throws incense upon it—then as follows :*)

From thy empyrean height,  
Lord of ever living light,  
Thou, whose dwelling is allotted,  
Where the serpent died and rotted,  
Great Apollo, hear and bless  
This our purpose with success !  
Sacred incense and oblation  
Rise before our habitation :  
Former errors let them cover :  
All our wanderings lo ! are over.

(*To the Chorus*) Duly now our prayers to end,  
Let the sacred shout ascend.

(*The Io Pæan is shouted by the Chorus.*)

Mitchell's Aristoph. II. 255.

883. Ἀγνιῦ. "This appellation of Apollo was peculiar to the Dorians, and consequently of great antiquity at Delphi; from which place, however, it was brought over to Athens at a very early period, and indeed partly at the command of an oracle. His statue was erected in court-yards, and before the doors of houses; that is, at the boundary of private and public property, in order to admit the god as a tutelary deity, and to avert evil. The symbol or image of the god was most simple, being a common block of stone. The ancients knew not whether to consider it as an altar or statue. The worship consisted of a constant succession of trifling services and marks of adoration. Frankincense was burnt before the pillar; it was bedecked with wreaths of myrtle, garlands, &c." Müller's Dorians, I. 321. also 295. Æsch. Agam. 1047. "Ἀπολλων, ἀγνιάτ', (see Blomf.) Eurip. Phœn. 640. καὶ σὺ, Φοῖβε ἄναξ ἄγνιῦ, καὶ μελαθρα χαίρετε. Soph. Electr. 637. κλύοις ἂν ἦδῃ, Φοῖβε προστατήριε, (i. e. Ἀγνιῦ, see Hesych.) See also Wachs. IV. 221. and Bayer de diis vialibus Græcorum. Regiom. 1718. Ib. προπύλαιε (πύλη), before the door.

δέξαι τελετὴν καινὴν, ὦναξ, ἣν τῷ πατρὶ καινοτομοῦμεν·  
 παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος,  
 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας· 886  
 ἥδη δ' εἶναι τοῖς ἀνθρώποις

ἥπιον αὐτὸν,

τοὺς φεύγοντάς τ' ἐλεεῖν μάλλον

τῶν γραψαμένων

890

κάπιδακρύειν ἀντιβολούντων,

καὶ παυσάμενον τῆς δυσκολίας

ἀπὸ τῆς ὀργῆς

τὴν ἀκαλήφην ἀφελέσθαι.

ΧΟ. ξυνευχόμεσθά σοι . . . καπάδομεν

895

νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγμένων.

εὖνοι γὰρ ἐσμεν ἐξ οὗ

884. καινοτομεῖν, a word properly used in mining. Xen. de Vect. IV. 27. as applied to religious usages: Dem. 1370, 22. ἵνα κατὰ τὰ πάτρια θύηται τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως καὶ . . . μηδὲν καταλύηται μηδὲ καινοτομήται. 885. στρυφνὸν, *harsh, sour*. Plat. Tim. 65, d. 67, d. Ruhnken in Tim. Lex. p. 124. Hutchinson compares Xen. Cyrop. 2. p. 96. ἀνὴρ, τὸν τρόπον, τῶν στρυφνοτέρων ἀνθρώπων.

886. σίραιον, *juice, pressed from fruit, especially from apples or pears; must, inspissated by boiling*.

888. ἥπιον. Thucyd. II. 59. ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον.

889—891. Isoc. 314, b, c. καὶ γὰρ αἰσχροὺς . . . παρ' ἐτέροις μὲν ἐπειδὴν περὶ ψυχῆς ἀνθρώπου δικάζωσι, μέρος τι τῶν ψήφων ὑποβάλλεσθαι τοῖς φεύγουσι, παρ' ὑμῖν δὲ μηδὲ τῶν ἴσων τυγχάνειν τοὺς κινδυνεύοντας τοῖς συκοφαντοῦσιν, ἀλλ' ὁμνῦναι μὲν καθ' ἕκαστον τὸν ἐνιαυτὸν ἢ μὴν ὁμοίως ἀκροάσεσθαι τῶν κατηγορούντων καὶ τῶν ἀπολογουμένων, τοσοῦτον δὲ τὸ μεταξὺ ποιεῖν, ὥστε τῶν μὲν αἰτιωμένων οὐ τι ἂν λέγωσιν ἀποδέχεσθαι, τῶν δὲ τούτους ἐξελέγχειν πειρωμένων ἐνίοτε μηδὲ τὴν φωνὴν ἀκούοντας ἀνέχεσθαι.

894. ἀκαλήφην, *nettle*. Here, *warmth*. 895. καὶ ἐπάδομεν νέαισιν ἀρχαῖς, *we chime in with*, i. e. *we assent to the new authorities*.

896. ἔνεκά γε τῶν π. Brunck. But this introduction of γε destroys the whole force of the passage. The adhesion of the Chorus is entire; and—'because of the things aforesaid'—not merely 'as far as the aforesaid things are concerned.'

897. εὖνοι. Plato de Rep. VIII. 558, a. (*Socrates and Adimantus are discussing the nature of a democracy*.) Τί δέ; ἡ πράξις ἐνίων τῶν

τὸν δῆμον ἡσθόμεσθά σου

φιλοῦντος ὥς οὐδεὶς ἀνὴρ

τῶν γε νεωτέρων.

900

ΒΔ. “ εἴ τις θύρασιν ἡλιαστής, εἰσίστω·

δικασθέντων (*clementia erga damnatos*) οὐ κομψή; ἢ οὐπω" εἶδες ἐν τοιαύτῃ πολιτείᾳ, ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἦττον αὐτῶν μενόντων τε καὶ ἀναστρεφόμενων ἐν μέσῳ; καὶ ὥς οὔτε φροντίζοντος οὔτε ὀρώντος οὐδενὸς περινοστεῖ ὥς περ ἥρως. Καὶ πολλοὺς γ', ἔφη. Ἡ δὲ συγγνώμη . . . οὐδὲν φροντίζει, ἐξ ὁποίων ἂν τις ἐπιτηδευμάτων ἐπὶ τὰ πολιτικά ἰὼν πράττη, ἀλλὰ τιμᾷ, ἐὰν φῇ μόνον εὖνους εἶναι τῷ πλήθει.

900. The whole tenour of the present play shews that great animosity prevailed at this time in Athens between the elder persons and the young men of family, who saw with indignation their patrimonial estates wasted, and themselves treated with insolence by the democratic party. Hence an evident readiness in the Chorus to hear any taunt thrown out against their youthful antagonists. The poet takes advantage of this feeling, and by putting more than one sarcastic hit at the young advocates and aristocrats of the day into the mouth of Bdelycleon, gradually enables the latter to soften the prejudices of the Chorus, and win them to his purpose.

901. A long note was necessary on a former occasion (v. 314.) to explain the proceedings which characterized the first part of an Athenian trial; will a lighter note be tolerated for the purpose of introducing us to its second stage? On the former occasion we left the archon or judge of the First Instance sealing or seeing sealed the important *echinus* or depositary of all the official documents which had come before him, and which after such sealing was lodged in his custody. Thirty days, however, have now, or may be supposed to have elapsed, and that depositary with all its contents is in the hands of the said judge or his officer, on its way to the court, where the final decision is to take place. As loquacity was a prevailing foible at Athens, we must not be surprised at something like the following colloquy taking place among the inmates of that little vessel. “ I have been thinking,” said an arbitration-verdict confidentially to a commercial-contract, “ what appearance I am like to make within the court to-day: for, betwixt friends, I much doubt my own identity. I *ought*, I well know, to be a verdict of *condemnation*: but I also know, that a proposal was made to the authorities to make me one of *acquittal*: the bribe tendered was small, and the proposition of course indignantly rejected; but honesty is not an enduring virtue in this town of ours: and the occurrence has made me suspicious: do, my friend, just run your eye through me, and see whether I have said ‘ No,’ when I ought to have said ‘ Yes.’ ” “ Your wits must surely be un-

u εἶδες . . . μενόντων pro αἰποὺς μένοντας. Ast quotes Matth. Gr. Gr. p. 448.

x Dem. c. Midiam, 542.

hinged," said the party thus addressed, "to ask such an office in such a place! Is there a ray of light in this prison-house of ours to admit of such an operation? Your confidence, however, does me honour, and therefore I unbosom myself without reserve. Know then, (*here there was a short pause*) I am not the person you take me for. 'Last night when all did sleep,' and you it seems among the rest, a gentle foot stole into the room where the echinus was kept, and a cautious hand unfastening the yseal, abstracted the document, for which you take me; and I, I," continued the speaker, sobbing bitterly, "am neither more nor less than a base counterfeit! If, when this depositary is opened, I prove to be of a saffron hue, pray ascribe it to a fit of the jaundice, which shame and mortification have occasioned me." "And if you are a counterfeit," said a third party, briskly interrupting, "what then? Is the most honest among us likely to prove much better in the course of another hour or two? For myself, look ye, my masters, I *am* and *was* a plain matter-of-fact deposition, without comment, gloss, exaggeration or extenuation. Had I been taken in the Areopagus itself, I could not have been tied down to a more unvarnished tale. But we are now it seems, one and all, in the hands of that clever advocate <sup>2</sup>Phæax, and what *he* may please to make of us, time will soon shew. The dicasts no doubt will have an able and persuasive speech, but as for us matters of fact—" "Alas!" said a testamentary document, (Matter-of-Fact instinctively closed his ears, for he knew by the tone that a piece of sentiment was coming,) "we are all apt to think too much about ourselves, and too little about others. For my part, I have been used to the reverses of life, and in my own person can bear them. But to think of that worthy magistrate, in whose hands and bearing we now are,—but one moon since so active, intelligent, and authoritative—sifting this man and probing that—putting a searching question here, and giving a sharp answer there: and to see him, as we soon shall in the court, with his lips hermetically sealed, and himself no better than a mute in one of our stage-dramas—this indeed cuts me to the heart! O Solon, Solon, if thy *judgment* was evinced in entrusting the first part of an Attic suit to men of substance, rank and education, thy *imagination* was at least as conspicuous, when it consigned its latter portion to mercenary orators, and men picked up from the streets! But soft: I feel the Thesmothet's hand busy with the wax which encloses us, and it is clear we are now in open court: what appearance we shall severally make there, the advocates only know; but the will of Solon and the gods be done!" Here the Document gave a deep sigh, which on the echinus being opened, an Attic scavant declared to be damp air, occasioned by &c. &c. &c. The view taken by the last speaker, though correct in the main, is certainly an extreme one. The lips of the court-president were *not* absolutely sealed: he appears to have opened the court with the proclama-

<sup>1</sup> The technical term for this species of trick was κινεῖν ἐχίνον. Dem. 1119, 4.

<sup>2</sup> Aristoph. Eq. 1377—1380.



ὥς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν."

ΦΙ. τίς ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΒΔ. ἀκούετ' ἤδη τῆς γραφῆς. "ἐγράψατο

tion in the text (Bdelycleon, who at v. 850. had taken upon him the office of *εἰσαγωγεὺς*, here evidently becoming the *ἡγέμων δικαστηρίου*): he perhaps also called the witnesses: on a verdict of condemnation, he took the prisoner into custody: and I presume put his <sup>a</sup>signature to the minutes of the court, a copy of which it is further to be presumed was kept in the *Μητρώον* or court of archives.

Ib. *θύραισιν*, Br. *θύρασιν*, Elms. Medea, p. 157. Œd. Col. 136.

903. *οὗτος*, *heark ye!* Ruhnken, in his *Timæi Lexicon*, has illustrated this mode of addressing a person at considerable length. In Aristophanes it assumes the following forms. The call and answer are in separate sentences. *Ran.* 312. *Xanth.* *οὗτος*. *Dion.* *τί ἔστιν*; *Add Pac.* 268. *Av.* 49. 225. Or it occurs as in *Vesp.* 1. *Pl.* 439. *οὗτος*, *τί δράς*; *Eq.* 89. *Vesp.* 1412. *Av.* 1049. *ἄληθες*, *οὗτος*; *Eccl.* 520. *αὕτη*, *ποθὲν ἦκεις*, *Πραξαγόρα*; Or without an interrogation. *Pl.* 926. *οὗτος*, *σοὶ λέγει*. 1101. *οὗτος*, *εἰπέ μοι*. *Nub.* 220. *ἴθ' οὗτος*. *Vesp.* 854. *οὗτος σύ*. 1364. *ὦ οὗτος οὗτος*. *Sophron Fr.* 69. *ὦ οὗτος*, *ἧ οἷη στρατείαν ἐσσεῖσθαι*; The student who has appetite to pursue the subject further, is referred to the following passages: *Nub.* 723. 1502. *Eq.* 240. 820. 1354. *Vesp.* 144. 395. 749. 829. 935. *Ran.* 171. 198. 479. 523. *Pac.* 253. 879. *Av.* 57. 354. 658. 1055. 1164. 1567. 1630. *Lysist.* 437. 878. *Thes.* 930. 1083. *Eccl.* 372. The number of these references will at least shew the necessity of attending to this formula. In the present instance, Dobree proposes to read τ. α. ὁ φεύγων; Βδ. *οὗτος*. Φι. οἶον ἀλώσεται. But surely the state of the text (see *infr.* v. 909.) and the nature of the humour render this suggestion unworthy of a scholar so truly excellent as the late professor was.

Ib. *ἀλώσεται*. *Herodot.* II. 174. *πολλὰ μὲν δὴ καὶ ἀλίσκετο ὑπὸ τῶν μαντήϊων*, *πολλὰ δὲ καὶ ἀποφεύγεσκε*. VII. 102. *ψευδόμενος . . ὑπὸ σεῦ ἀλώσεται*.

904. Our poet, or his transcribers, are here apparently at fault. The *γραφὴ* or *libellus accusationis*, was properly read by the *γραμματεὺς*, or clerk of the court. *Æsch.* I. 8. *εἰδὼς δ' αὐτὸν ἐνοχον ὄντα οἷς δλίγῳ πρότερον ἠκούσατε ἀναγινώσκοντος τοῦ γραμματέως*. As *Philocleon*, however, here represents the whole court, or in other words, is at least 500 persons rolled into one, we must not look for too exact a division of labour among its subordinate members.

Ib. *ἐγράψατο*. Let us first attend to some of the simpler forms in which this important forensic word appears. First, without ac-

<sup>a</sup> This may at least be collected from analogy. The two archons, to whom the bribe mentioned in the earlier part of this note was tendered, were evidently the *εἰσαγωγεὺς*, who had put the *arbiters* in motion, and whose signature was afterwards necessary to give validity to their verdict.

κύων Κυδαθηναίους Λάβητ' Αἰξωνέα,  
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν  
τὸν Σικελικόν. τίμημα κλωὸς σύκινος."

905

companion. Dem. 1363, 7. γραφέσθων δὲ πρὸς τοὺς θεσμοθέτας, οἷς ἔξεστι. Aesch. 3, 14. The ellipse completed by the insertion of γραφήν. Nub. Arist. 1481. εἴτ' αὐτοὺς γραφήν | διωκάθω γραψάμενος. Isæus, 87, 9. γραφήν γραψάμενος καὶ ἐμὲ διαβάλλων. Dem. 311, 4. οὐδεμίαν γὰρ πόποι? ἐγράψατό με οὐδ' ἐδίωξε γραφήν. With the addition of the defendant's name, as in the text. Dem. 229, 23. οὐ γὰρ δῆπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δέ, εἴπερ ἐξελέγξιν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο. In the following passage Plato is speaking of one of those high officers in his imaginary republic, whom, after his election, it may be necessary to bring before the law-courts. 12 Leg. 947, e. ἂν δέ τις τούτων . . . τὴν ἀνθρωπίνην φύσιν ἐπιδείξῃ, κακὸς γενόμενος ὕστερον τῆς κρίσεως, γράφεσθαι μὲν τὸν βουλόμενον αὐτὸν ὁ νόμος προσταττέτω, ὁ δ' ἀγὼν ἐν δικαστηρίῳ γιγνέσθω τοιῷδὲ τινι τρόπῳ. πρῶτον μὲν νομοφύλακες ἔστωσαν τούτου τοῦ δικαστηρίου . . . γραφέσθω δὲ ὁ γραφόμενος, ὃν ἂν γράφηται, λέγουσαν τὴν γραφήν ἀνάξιον εἶναι τὸν καὶ τὸν (such and such a person) τῶν ἀριστείων καὶ τῆς ἀρχῆς.

905. Κυδαθηναίους. As the dog here meant is Cleon, an ironical inflection of the actor's voice would, I imagine, lead the ears of the audience to the words κῦδος Ἀθηναίων. A person of the name of Diomenes appears with the real adjunct as his deme-appellation in a list of witnesses, (Dem. 1387, 4.)

Ib. Αἰξωνέα. The reference, I should think, is to the active, restless disposition of Laches, and derived from the verb αἰσσω. Il. XV. 80. ὡς δ' ὅτ' ἂν αἶξῃ νῶος ἀνέρος, ὅστ' ἐπὶ πολλὴν | γαίαν ἐληλυθὼς, φρεσὶ πενκαλίμησι νοήσει, | "ἔνθ' εἶην, ἢ ἔνθα." (The members of the real deme Αἰξωνεῖς were supposed to be particularly satirical and detractatory in their dispositions: hence the Laches of Plato observes, (167, c.) οὐδὲν ἐρῶ πρὸς ταῦτα, ἔχων εἰπεῖν, ἵνα με φῆς ὡς ἀληθῶς Αἰξωνέα εἶναι.)

906. τῦρόν. The rich Sicilian cheese, one of the most valuable productions of that island, is here put metaphorically for the valuable bribe which Laches had received. (Cf. sup. 241.) Ib. μόνος. The head and front of Laches' offence, as concerning his comrades or his accuser. Cf. the happy epithet, (v. 933.) μονοφαγίστατον.

907. τίμημα. By the τίμημα is meant all that the defendant would have to pay in purse or person, if found guilty. The word is one of the utmost importance in Athenian finance as well as law (Boeckh, 3. 97—118. Platner, I. 191—212); but our illustrations here need not go beyond the mere formula. Dem. 243, 11. Αἰσχίνης Ἀτρομήτου Κοθωκίδης ἀπήνεγκε πρὸς τὸν ἄρχοντα παρανόμων γραφήν κατὰ Κτησιφῶντος τοῦ Λεωσθένους Ἀναφλυστίου, ὅτι ἔγραψε παράνομον ψήφισμα . . . τίμημα τάλαντα πενήκοντα. Aesch. 30, 4. γράφονται γὰρ οἱτοὶ παρανόμων τὸ ψήφισμα . . . καὶ τίμημα ἑκατὸν τάλαντα. Diog.

ΦΙ. θάνατος μὲν οὖν κύνεις, ἣν ἅπαξ ἀλῶ.

ΒΔ. καὶ μὴν ὁ φεύγων οὕτοσὶ Λάβης πάρα.

ΦΙ. ὦ μιάρὸς οὗτος· ὥς δὲ καὶ κλέπτον βλέπει, 910  
οἶον σεσηρῶς ἐξαπατήσιν μ' οἴεται.

ΒΔ. ποῦ μοῦ διώκων, ὁ Κυδαθηναίεὺς κύων ;

ΚΥ. αὖ αὖ. ΣΩ. πάρεστιν. ἕτερος οὗτος αὖ Λάβης,  
ἀγαθός γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.

ΒΔ. σίγα, κάθιζε, σὺ δ' ἀναβάς κατηγόρει. 915

ΦΙ. φέρε νυν, ἅμα τήνδ' ἐγχεάμενος ἀγῶν ροφῶ.

Laert. Socrat. §. 40. τάδε ἐγράψατο καὶ ἀνθωμολογήσατο Μέλिटος Μελίτου Πιτθεὺς, Σωκράτει Σωφρονίσκου Ἀλωπεκῆθεν. Ἄδικεὶ Σωκράτης . . . τίμημα θάνατος.

Ib. κλωὸς, Att. for κλοιὸς, a collar for dogs (Xen. de Venat.), and an iron collar for criminals (Id. Hell. 3, 3, 11.).

908. To kill a dog requires many a hard blow: hence the observation of the pitiless dicast.

909. A large, gaunt-looking, rough dog, (a lad properly equipped for the purpose,) and with a nose running into the sharpest angle possible, is here brought into court. It is Labes, i. e. Laches.

910. Thes. 649. ὦ μιάρὸς οὗτος· ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου κ. τ. λ. Ib. κλεπτόν=κλεπτικόν, *thievish*! βλέπει. Π. Π. 269. ἀχρεῖον ἰδών. Euphron ap. Athen. IX. 377, e. γλισχρόν βλέπει. Voss translates with great spirit, Der verdammte Hund der! Ha, wie der Dieb ans dem Aug' ihm guckt!

912. διώκων. Theophrast. π. ἀπονοίας. ἱκανὸς δὲ καὶ δίκας, τὰς μὲν φεύγειν, τὰς δὲ διώκειν. Various methods had been adopted for adjusting the metre of this verse. The change of language and the judicious alteration in the characters of the speakers, have here been borrowed from the Oxford edition of Dindorf.

913. A bark of peculiar depth announces the approach of the dog-plaintiff. He enters burly and big, scarcely able to walk under the weight of his obesity, and with a face (i. e. mask) singularly truculent and sinister. Philocleon under all disguises recognises his patron, and surveys him with a look of keen delight.

914. ἀγαθὸς διαλείχειν τὰς χύτρας. Equivalent in meaning to the English expression, *and a capital fellow for the loaves and fishes!* Eq. 1030. ἐσφοιτῶν τ' ἐς τοῦπάνιον λήσει σε κυνηδὸν | νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων. That the fault lay not exclusively with the demagogues, but was connected with the whole system of Athens, see Dem. 96. 1—16.

916. τήνδε sc. φακῆν; *ladles out some as he speaks*. While Philocleon is discussing his lentils, and other dishes set before him,



ΞΑ. τῆς μὲν γραφῆς ἠκούσαθ' ἣν ἐγραψάμην,  
ἄνδρες δικασταί, τουτονί. δεινότερα γὰρ

let us attend for a moment to the two dogs in court. Cleon takes up a position in front of Philocleon, from which he never stirs, watching with a surly earnestness every morsel which the dicast puts into his own mouth, and evidently considering every third portion, which the latter graciously sends him, as a meagre atonement for the two of which he had been robbed. And the countenance of Philocleon himself, as he surveys his feasting favourite? It is that of M. Orgon, in that immortal scene, which every one has at his fingers' ends. "Et Tartuffe? . . . Pauvre homme!" The other dog, Laches, traverses incessantly the boundaries of the stage; an occasional snap of the jaws indicating that he has picked up some stray article, a fish-bone, or other dainty morsel. The barks of the two animals are of course adapted to their respective characters: that of Laches sharp and short, that of Cleon verifying the English distich—'When he speaks, thunder breaks!' The occasional interlude of snarl, growl, snap and bite, which takes place between the two dogs themselves, is left to the reader's imagination.

917. ἣν ἐγραψάμην τουτονί. We may now resume our investigations of this verb. γράφεσθαι, with acc. of *thing*. Dem. 486, 1. λέγε πρῶτον ἃ τοῦτου τοῦ νόμου γεγράμμεθα. 501, pen. οὗτος ἐγράψατο τὴν Χαβρίου δωρεάν. 705, 11. ὃν (νόμον) γέγραμμαι. Acc. of *person*, and gen. of *thing*. Dem. 548, 4. Εὐκτῆμων Λουσιεὺς ἐγράψατο Δημοσθένην Παιανέα λιποταξίον. Plato, 12 Leg. 943, b. ἀστρατείας ἄλλον γράψασθαι. Acc. of *thing* and gen. of *thing*. Isæus 73, 35. γραφὴν ὕβρεως γραφεῖς. Æsch. 30, 3. γράφονται γὰρ οὗτοι παρανόμων τὸ ψήφισμα. 84, 21. τραύματος ἐκ προνοίας γραφὰς γραφόμενος. Acc. of *person* and acc. of *thing*. Dem. 1362, ult. γράφεται ὁ Φράστωρ Στέφανον τουτονί γραφὴν πρὸς τοὺς θεσμοθέτας. 1345, 1. 1363, 21. Æsch. 1, 1. οὐδένα γραφὴν γραψάμενος. 40, 27. ἣν (γραφὴν) ἐγράψω Δημοκλέην τὸν Παιανέα. Plat. Euthyp. 2, b. γραφὴν σέ τις, ὡς ἔοικε, γέγραπται· οὐ γὰρ . . . σύ γε ἕτερον (γραφὴν γέγραψαι). Apol. 19, b. Μελιτός με ἐγράψατο τὴν γραφὴν ταύτην. Acc. of *person* and *thing* and gen. of *thing*. Dem. 550, 24. γραφὴν λιποταξίον με ἐγράψατο. 1102, 17. γραφὴν δὲ ὕβρεως γράφομαι πρὸς τοὺς θεσμοθέτας αὐτόν. 1252, 1. ἵνα . . . γραφὴν με γράψαντο ὕβρεως.

918. ἄνδρες δικασταί. Infr. 954. ὦνδρες. Isæus, 53, 37. ὦ ἄνδρες ἐπὶ τοῦ δικαστηρίου. Auger, speaking on this subject, says, that in private causes Demosthenes always addresses the court by the words ἄνδρες, or ἄνδρες δικασταί; in public causes, that he employs the words ἄνδρες δικασταί, ἄνδρες Ἀθηναῖοι, or simply Ἀθηναῖοι. Disc. Prelim. 133. Whence the word δικαστής itself was derived, the orator Antiphon has informed us, 114, 2. ὑμεῖς δὲ, ὅπως διδῶσι δίκην οἱ ἀδικοῦντες, τούτου γε ἕνεκα καὶ δικασταὶ ἐγένεσθε καὶ ἐκλήθητε.

1b. δικασταί. Instead of the title by which the court was ad-



dressed, let us now say a few words respecting the Attic courts themselves; carefully avoiding for the present those difficulties and perplexities, with which the subject is beset, and which often referring to distant periods of time, it can never be hoped to reconcile to each other. Besides the Heliæa, it has been already mentioned that there were <sup>b</sup>nine other courts in Athens for the dispatch of general business. To discharge the judicial business of these courts, there were annually chosen by lot 6000 citizens, apparently 600 out of each tribe, and under the superintendence of ten <sup>c</sup>Thesmothets. The persons thus chosen were to be at least 30 years of age, and of course free from any of those charges which involved an Athenian in the partial or total loss of his civil privileges. At the commencement of the judicial year, all the citizens thus chosen took the solemn Heliastic <sup>d</sup>oath in the place Ardettus, to the obligations of which they were afterwards perpetually recalled by the advocates and pleaders, and from which they derived the most important of their appellations, οἱ ὁμωμοκότες, *the sworn*. Whether they took a shorter oath at each sitting of a court, has been <sup>e</sup>disputed; but the probability is in favour of the practice. Thus far our course is tolerably clear; but a body of 6000 sworn dicasts is not so easily disposed of, as might at first sight be imagined. Let us get them off our hands, however, as well as we can. On a judicial day, (and how many of these occurred in a year we shall presently see,) we must imagine five-sixths of these Heliasts collected in some public place, (a goodly assembly no doubt,) and ready, as Aristophanes describes them, (Av. 1286-7.) like a flight of birds to settle upon their *law*-pastures, i. e. the separate courts which might be assigned them. How was this done? If I understand Schömann right, (and the editor has to regret that notwithstanding his utmost endeavours to procure the original work, he has to report that learned writer's opinion only at second hand,) the 6000 Heliasts were divided into ten sections of 600 members each; the members being of different tribes, and each section being known by one of the first ten letters of the alphabet; section A, section B, &c. The same ten letters being also suspended over the ten courts of judicature, the dicasts were draughted off to them by the following process. Ten tablets bearing the same ten letters being thrown into a vessel, section A or its representative dipped into the vessel, and drew up—it might be the letter K. *That* letter determined the court, to which the judicial labours of section A were for that day to be directed. Section B took its dip, and drew up the letter F: the letter F indicated in like manner the scene of section B's occupations: and so till the

<sup>b</sup> Platner (I. 76.) supposes there to have been more. For Wachsmuth's opinion, see III. 314.

<sup>c</sup> Whether the persons thus named were the nine archons with their secretary, or as some of the old grammarians imagine, ten other persons, one from each tribe, see Tittmann, 239. 263.

<sup>d</sup> See the oath itself, Dem. 746, 20.

<sup>e</sup> See Wachsm. III. 315. Platn. I. 83. Meier and Schöm. 135. No. 20.

eight remaining sections were disposed of. This mode of proceeding had its advantages and disadvantages. As no dicast could tell in what court his labours would be employed, there was little scope (provided the whole 6000 did not act as a single court) for the influence of bribery among the dicasts themselves: the disadvantages were, the want of uniformity and fixed proceedings: no materials were formed on which a strict legal education might be grounded, no opinions recorded to which a cautious administrator of justice might look for the direction or confirmation of his own. Advocates and clever speeches the system furnished in abundance; but what is the ultimate value of the latter? Such dainties may be well enough in their way for women and boys, but men look for solid facts, on which those operations in society may be grounded, for the rectitude of which men's consciences tell them society has a right to look exclusively to them. But to proceed with facts, or such probabilities as come near them. If the whole of the ten courts had not business before them, if for instance three out of the ten had no causes to try, as many blank tablets would be thrown into the vessel, and the sections which drew them would be without employment for the day; and the meal-bag consequently (*sup. v. 323.*) would go home unreplenished. This, however, was not likely often to happen. Independent of the great passion among the Athenians themselves for litigation, and the obligation to which the tributary states were subjected of trying most of their suits in Athens, it was a necessary measure with those who wished to ingratiate themselves with the sovereign multitude, to throw as much legal business as they could into the courts of law, thus abstracting it from the decision of the senate and the ecclesia. Still further to multiply judicial employment, it was their frequent practice, as if the case required more than ordinary attention, to throw two, three, four, or even the whole 6000 <sup>f</sup> Heliasts into a single court: hence the statement of Aristophanes in a former verse (675) proceeds upon a supposition that there was no judicial day on which the whole 6000 Heliasts did not receive pay. To return from this digression. The courts having been allotted (*δικαστηρίων ἐπικληρουμένων*), as formerly described, each member of a section received a *g* staff (*ράβδος*) and a counter (*σύμβολον*). The staff by the letter and colour impressed on it, directed him to the court where his judicial functions were to be exercised; the exhibition of the counter to the proper functionary entitled him to his judicial fee. The foregoing statement, it will be seen, accounts only for the occupation of 5000 Heliasts, i. e. 500 to each court. That such was the average amount of each individual court, seems agreed on most hands; but how the other 1000 members were disposed of, is not so clear. Some served,

<sup>f</sup> A greater difficulty is to account for the smaller divisions, 201, 401, &c. (Boeckh, I. 316.) in which the courts are occasionally seen.

<sup>g</sup> This staff is considered by all the archaeologists (Potter, I. 109. Kopke, 19. 636. Wachs. III. 154. 163. 315.) as the legitimate descendant of the sceptre borne by the Homeric kings and judges (see also Esch. Choeph. 354), as that emblem was borrowed from the sceptre of Jupiter himself. (Creuz. II. 505.)

ἔργων δέδρακε κάμῃ καὶ τὸ—ρύππαπαῖ.  
 ἀποδράς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν 920  
 κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ,  
 ΦΙ. νὴ τὸν Δί', ἀλλὰ δῆλός ἐστ'· ἔμοιγέ τοι  
 τυροῦ κάκιστον ἀρτίως ἐνήρυγεν  
 ὁ βδελυρὸς οὗτος. ΞΑ. κοῦ μετέδωκ' αἰτοῦντί μοι.  
 καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται, 925  
 ἦν μή τι κάμοί τις προβάλλῃ τῷ κυνί ;

no doubt, to provide against absenteeism from illness and other causes ; some were perhaps engaged in smaller courts, those relative to mines, &c. but the whole machinery by which these courts was worked, it is now almost impossible to ascertain. As to the days on which the courts sat, the rough reckoning of Aristophanes estimates them at about 300 in the year: two months at least being thus allowed to holidays, to those on which the ecclesia met, to the last three days of each month, and to such days as from some religious feeling were deemed unlucky, or rather unmentionable (*ἀπόφραδες*) days. The above account will with one exception, which will be noticed in its proper place, tolerably account for the phenomena of the law-courts as they appear in the comedies of Aristophanes : but it cannot be too strongly repeated, that the object of this humble effort is not to satisfy but excite curiosity on these and other important matters connected with his works.

919. τὸ-ρύππαπαί. The Attic sailor's cry, something like our "Yeo, yeo," (Ran. 1073. *ρύππαπαῖ εἰπεῖν*) : here put for the sailors or soldiers (for the word *στρατιῶται* implies both) who accompanied Laches. Anglice, *tars, blue-jackets*.

920. ἐς τὴν γωνίαν, *ut solent canes*. Fl. Chr. 921. *κατασικέλιζεν, to gulp down, to swallow*.

923. ἐνερεύγω (*ἐρεύγω*) aor. 2. *ἐνήρυγον, has discharged upon me a most villanous smell of cheese*. Infr. 1151. (Br.) *ὡς θερμὸν ἢ μιὰρά τί μου κατήρυγεν*. We are not upon a very delicate subject, but having got thus far, we may venture to add one more illustration.

οἷς ἐπειδὴ προσερεύγοι (*patronus sc.*),  
 ραφανίδα καὶ σαπρὸν σίλουρον καταφαγὼν,  
 ἴα καὶ ῥόδ' ἔφασαν αὐτὸν ἡριστήκεναι.

Diodorus Com. ap. Athen. 6. 239, e.

926. From this and other expressions of our author (Eq. 1030, 4.) seems to have grown up a character, known by the name of "the people's dog." A specimen of the breed, from a singular speech attributed to Demosthenes, will be found in the Appendix (L.)

ΦΙ. οὐδὲν μετέδωκεν ; ΞΑ. οὐδὲ τῷ κοινῷ γ' ἐμοί.

ΦΙ. θερμὸς γὰρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.

ΒΔ. πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,  
πρὶν ἂν γ' ἀκούσης ἀμφοτέρων. ΦΙ. ἀλλ' ὦγαθέ, 930  
τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.

ΞΑ. μή νυν ἀφῆτέ γ' αὐτὸν, ὥς ὄντ' αὖ πολὺ  
κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,  
ὅστις περιπλεύσας τὴν θυρίαν ἐν κύκλῳ

927. μεταδιδόναι, with acc. Herodot. VIII. 5. IX. 34. Xen. Anab. IV. 5, 5. See Matthiæ, §. 360.

Ib. τῷ κοινῷ. Schol. τῷ κοινωνῷ. Br. *qui consors ei sum*. But how could this be predicated of Cleon? in what sense had he been the consort of Laches? τὸ κοινὸν in Greek often signifies the Public: Isoc. 245, e. τὸ κοινὸν ἡμῶν πεπλημμέληκεν. Andoc. 20, 5. εἰ δὲ μὴ ταῦτα ἡγοῦνται σφισὶ τε αὐτοῖς συμφέρειν καὶ τῷ ὑμετέρῳ κοινῷ (*you the Public*), δυσμενεῖς ἂν τῇ πόλει εἶεν. Plato, Crito, 50, a. Protag. 319, d. 11 Legg. 928, d. τ. κ. τῆς πόλεως. Xen. Cyrop. V. 304. Does Cleon here, in his full-blown insolence, mean to represent himself as the Public? A share of the booty to either of these would soon have quashed the *δυσμένεια*, now attending on the culprit. Dobree, who evidently sees some difficulty in the Scholiast's explanation of the word, says, "Qu. οὐδὲ τῶν κοινῶν ἐμοί."

928. *Ladles out more lentils, and apparently burns his mouth.* Ast (Plato, de Legg.—) compares the word θερμὸς here with Æsch. Eum. 537. Cho. 1004. Soph. Antig. 90. Trach. 1046. Plut. 415.

929. προκαταγινώσκειν, *to precondemn*. Dem. 586, 22. προκατέγνω-  
κεν ὁ δῆμος τούτου εἰς ἱερὸν καθεζόμενος. Æsch. 29, 10. μηδὲν προ-  
κατεγνωκότες ὥς ἀδικῶ. Lysias, 152, 40. Hence the admonition of Demosthenes to his own judges, 226, 7. ἐν ᾧ (ἔρκῳ) πρὸς ἅπασιν τοῖς ἄλλοις δικάοις καὶ τοῦτο γέγραπται, "τὸ ὁμοίως ἀμφοῖν ἀκροάσασθαι." τοῦτο δ' ἐστὶν οὐ μόνον τὸ μὴ προκατεγνωκέναι μηδὲν, οὐδὲ κ. τ. λ. That it was necessary for some great authority to step in with such advice, will be felt by a reader of the infamous language of Lysias, (for infamous it may indeed be termed,) 178, 23—33.

930. πρὶν ἂν γε, Eq. 961. Eccl. 770. That γε without some qualifying circumstance cannot well follow ἂν, see Scholefield's note to Porson's Phœniss. v. 1230.

931. βοᾷ. Dem. 366, 22. ἡ γὰρ ἀλήθεια καὶ τὰ πεπραγμένα αὐτὰ βοᾷ.

933. Bergler compares Amipsias ap. Athen. I. p. 8. *μονοφάγε καὶ τειχωρύχε*.

934. θυρίαν. "Sicilia caseis fecunda opimis insula ap. Athen. I. 27. appellatur ἡ θυρία (mortarium). De mortariorum usu ad caseos conficiendos, cf. Nub. 669." Conz. But Conz's references



ἐκ τῶν πόλεων τὸ σκῖρον ἐξεδήδοκεν. 935

ΦΙ. ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι.

ΞΑ. πρὸς ταῦτα τοῦτον κολάσας· οὐ γὰρ ἂν ποτε  
τρέφειν δύναιτ' ἂν μία λόχμη—κλέπτα δύο·

ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·

ἐὰν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγξομαι. 940

ΦΙ. ἰοὺ ἰοῦ.

ὅσας κατηγόρησε τὰς πανουργίας.

κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,

are not always of the most correct nature, and I believe he would find great difficulty in justifying either of the above. That the mortar here means Sicily, there can be little doubt; and he who has observed how large an ingredient cheese made in the composition of an Athenian salad-confection, all the ingredients of which were beat up in a mortar, will be at no loss to understand the poet's meaning.

935. σκῖρον, play of words between σκῖρος, *gypsum*, and σκίρρον, *the hard outer rind of cheese*. Ib. ἐξέδω, fut. ἐξέδομαι, perf. ἐξεδήδοκα.

936. πλάσαι, *to cement*, ὑδρίαν, *a water-jug*.

938. λόχμη (λόχος), a *bush*, more particularly as serving for concealment and ambush. Od. XIX. 439. ἔνθα δ' ἄρ' ἐν λόχμῃ πυκνῇ κατέκειτο μέγας σῦς.

Ib. κλέπτα. The poet substitutes for a well-known proverb, μία λόχμη οὐ τρέφει δύο <sup>h</sup> ἐριθάκους.

939. διὰ κενῆς, supp. πράξεως. The addition of ἄλλως (*to no purpose*) is redundant. Bergler compares Plato, Com. ap. Athen. X. 442. μάτην ἔξεστιν ὑμῖν διὰ κενῆς κινητῶν. Eurip. Hec. 480. δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην.

941. ἰοὺ, ἰοῦ. Exclamations of this kind are not reckoned in the verse. Cf. Dem. 406, 9. 784, 19.

943. The text here certainly brings us into the very bosom of buffoonery; but that wholesome state of society, in which the frowns of the wise and good act as the best assistants of the laws, had long ceased in Athens under the mad licences of a popular government, and satire was left to shape her course as she best might, for bringing some of the most shameless of mankind under the lash of public opinion. To enable the student to get over his ground here as quickly as possible, a version of some of the foregoing dialogue (and nods and gestures have been occasionally translated as well as mere words) is subjoined.

<sup>h</sup> A rare bird, which like the parrot and the magpie was taught to utter articulate sounds.

*Bdel.* (*as president of the court.*)

" Waits any member of the court without ?  
Let him advance forthwith : we bar admission  
Soon as the pleadings have commenc'd."

*Phil.*

Produce me

The Defendant—(*rubbing his hands*) gods ! how I'll trounce  
the rascal !

*Bdel.*

" The cur of Cydathenus these declares  
'Gainst Labes of Æxone : 'foresaid Labes  
Against the peace and quiet of our state  
Did then and there combine, singly and sole,  
To swallow a Sicilian cheese. Penalty :  
A collar of stout fig-wood."

*Phil.*

Bring it but home

To him, and he shall die,—swinge me, a dog's death.

*Bdel.*

Labes, so please this honourable court,  
Is here before them.

*Phil.*

O the villain—how like

A thief he looks ! nay, never shew your teeth  
And grin at me ;—tricks pass not here, believe me.

*Bdel.*

But where's my plaintiff, he of Cydathenus ?

*Dog.*

Bow, wow.

*Sos.*

Another Labes this, equal

To any cur for barking, and for emptying  
A porringer—shew me his peer for that !

*Bdel.*

Silence within the court. (*To Sos.*) Be seated you,  
And you (*to Xanth.*) mount up and set us forth your  
charge.

*Phil.*

And I'll meantime discuss this dish of lentils.

*Xant.* (*as dog-plaintiff*)

Your honourable ears are now possess'd  
Of this our bill and charge. Heinous and rank

*Phil.* (*eating*)

Proceed, the court are with you.

*Xant.*

Is th' offence

Which this vile cur against myself and—blue-jacket—  
Hath thus committed. For, my Luds, to hurry him  
Into a nook, a hole, a corner, there  
To gulp down, or (for crimes of novelty  
Deserve new names) there to desicilize,  
As I may say, in secresy and darkness,  
A cheese of mightiest size—

*Phil.* (*guarding his nose*)

Guilty ! guilty !

His very breath is evidence against him.

O what a gale came over me this moment !

*Xant.*

And when I begg'd a partage in his spoil,  
To have my suit rejected !—Tell me, my Luds,  
Hath he an interest in You, whose hand  
Throws nothing to your dog ?

*Phil.*

He gave you nothing ?

*Xant.*

Nothing, so help me Heaven ! and I, that am  
His comrade !

ὠλεκτρονόν ; νῆ τὸν Δί', ἐπιμύει γέ τοι.

ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος ;

ΣΩ. Λάβητι μάρτυρας παρεῖναι, τρυβλίον,

945

*Phil.* (*eats and speaks to himself*) A pestilent warm fellow that !—  
This pottage by my faith hath not more fire in't.

*Bdel.* (*to Phil.*) Beseech you, sir, condemn him not too promptly :  
Be both sides heard, ere sentence pass.

*Phil.* Tut, man—  
The case is clear—speaks for itself—utters,  
As I may say, a voice.

*Xant.* (*continuing*) What then remains,  
But to intreat this honourable court  
That due deserts may wait on the offender ?  
Of all our curs this man is the most selfish,  
Unique and *oneish*, I may say, in appetite.  
He sails and sails about ; and when he finds—

*Phil.* A cheese, he eats both th' inside and the out on't.  
There's no gainsaying that.

*Xant.* Take then due chastisement  
Upon him : is it fair, in Heaven's name,  
That one sole house should find two thieves a sustenance ?  
Beseech ye, sirs, let me not bark in vain :  
If vengeance be not link'd with such a culprit,—  
Mark me, from this day forth I'm mute. My Luds,  
That is my case.

*Phil.* A case indeed ! my ears  
Are pain'd, my heart is sick, to hear such roguery.  
Sure the sun sees not such another villain !

(*To the Cock*) What say'st, good chanticler ? Hold'st not with me ?  
Aye by my faith he does, and nods assent.

Mitchell's *Aristoph.* II. 257.

944. *θεσμοθέτης* (*θεσμὸν, τίθημι*). The laws of Draco beginning with the word *θεσμός*, this term was generally applied to *his* ordinances, those of Solon being termed *νόμοι* : hence *θεσμοθέται*, in strictness, *revisors of the ordinances of Draco*. This duty, as well as a general revision and improvement of the laws, was imposed on them, as soon as their annual office had been executed, and themselves received into the court of Areopagus. The title seems here applied to Bdelycleon, as president of the court.

945. *μάρτυρας*. The system of legal testimony, like many other things in Athens, appears to have been excellent in theory, and detestable in practice. The theory, so admirably adapted to further truth, by requiring proof on the heels of every declaration made, and thus breaking the force of mere appeals to the passions, most probably originated with the noble court of Areopagus ; the vices of the practice as probably proceeded *pari gressu* with the progress

of democracy. The subject demands the closest attention of those who wish to make themselves masters of the forensic oratory of Athens ; but a work like this can only point to some of the sources from which information on the subject may be gained. Why the ancients so much preferred oral to written or signed testimony, see Auger, I. 255. On the fact of its constant use, read, among other places, Isæus, fr. 4. Dem. 869, 8. 1024, 4—16. 1130, 1—7. 1150, 7—10. 1158, 1. <sup>i</sup> 1159, 25—8. On testimony forced out by torture, and the preference commonly given to it, read Isæus (a great authority on the subject of testimony), 69, 37—70, 13. 71, 43. Dem. 874, 20—8. 1200, 25. 1201, 9. 1242, 2—16. 1253, 25. 1254, 20. Lycurg. 151, 36—44. In what cases *τεκμήρια* were preferable to testimony, see Isæus 47, 32—45. 69, 18. For artifices practised on the subject of testimony, see Isæus, 39. penult.—40, 27. 52, 2—6. Dem. <sup>k</sup> 870, 1—5. 1132, 6—14. For the bribery and perjury so painfully frequent in Attic testimony, the editor contented himself with quoting from an article in the Quarterly Review (Vol. XXXIII. p. 344.), in which the Greek courts of justice are treated of. “We have all heard of a race of men who used in former days to ply about our own courts of law, and who, from their manner of making known their occupation, were recognised by the name of Straw-shoes. An advocate or lawyer, who wanted a *convenient* witness, knew by these signs where to find one, and the colloquy between the parties was brief. ‘Don’t you remember?’.. said the advocate—(the party look’d at the fee, and gave no sign ; —but the fee increased, and the powers of memory increased with it)—‘To be sure I do ;’ ‘Then come into the court and swear it.’ And Straw-shoe went into the court and swore it. Athens abounded in Straw-shoes.” (Among other proofs of the truth of this remark, see Isæus, 79, 7. Dem. 813, 14. 904, 10—12. 1235, ult. 1261, 17. 1267, 26. 1269, 14. 1268, 1—9. Lycurg. 150, 20—6, with numberless passages, in which the words *παρασκευάζειν* and *παρασκευή* occur, and by which was implied the *getting up* of a trial in the worst sense of the term.

Ib. *παρεῖναι*, supply *κελεύω*. To instances of this construction given in a former play, add Herodot. III. 155. *τοῦτο δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέραν, ἰθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν κ. τ. λ. V. 23. ἐπεὰν δὲ αὐτὸν περιλάβῃς, ποιεῖν ὅκως μηκέτι κείνος ἐς Ἑλλήνας ἀπίξεται.*

Ib. The witnesses on this occasion are, as Conz observes, very

<sup>i</sup> The fact may also be proved negatively from the speech of Æschines against Timarchus, where the orator, from the nature of the crime, being ill able to bring actual witnesses to prove it, argues most ingeniously from probabilities and imaginary witnesses. (Hence the sarcastic observations of Demosthenes upon his rival, 378, 5. *ὅς γὰρ ἀγῶνας καινοὺς ὥσπερ δράματα, καὶ τούτους ἀμαρτύρους . . . αἰρεῖς διώκων κ. τ. λ.* How far the great orator himself was implicated in the bribery practised through the agency of Harpalus, I am incompetent to offer an opinion, not having examined the subject ; but no one, who sees the deficiency of testimony in the speech of Dinarchus on the subject, will give much credit to the orator’s declamations, however eloquent and impassioned.)

<sup>k</sup> Cf. compliment paid to the female sex in our author’s Eccles. 448.



δοίδυκα, τυρόκηστιν, ἐσχάραν, χύτραν,  
καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.

ΒΔ. ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας ; λέγε.

ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὅ τι λέγῃ.

ΒΔ. οὐκ, ἀλλ' ἐκείνῳ μοι δοκεῖ πεπονθέναι, 950

ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης.

ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.

πάρεχ' ἐκποδῶν. ἐγὼ γὰρ ἀπολογήσομαι.

χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου

ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως. 955

ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.

properly derived from the place, where the offence was committed. Lucian, with his eye evidently upon this scene, has given some specimens of metaphorical or allegorical witnesses, which deserve not the less consideration, because they wear a comic surface. My limits, however, admit only of a reference. Lucian, III. 205. 209.

948. Addressed to the dog-defendant, whose turn it is to ascend the bema.

951. The Thucydides here mentioned was not the illustrious historian of that name, but the great political antagonist of Pericles. After the death of Cimon, Thucydides stood at the head of the aristocratic, as Pericles did at that of the democratic party in Athens. He is highly eulogized by Plato (*Menon*, 94, c. d.), but his talents did not fit him for coping with such a rival as Pericles. But to our more immediate purpose. The aristocratic party having attempted a vote of ostracism against Pericles, the latter contrived with great dexterity to shift the punishment from himself, and make his rival its victim. The latter was taken wholly by surprise, and to the feeble resistance made by him when on his defence (*φεύγων*)—(for speeches *for* and *against* appear to have been used on these occasions, as in every other species of trial)—must be attributed the words in the text.

952. ἀπόπληκτος. Herodot. II. 173. *μανεῖς, ἣ ἀπόπληκτος γενόμενος.*

953. *πάρεχ'*, i. e. *σεαυτὸν* : or sec. Süvern. *χωρὸν*. The compounds of *ἔχειν* and *ἔχειν* continually occur in an intransitive form.

956. The poet, just amidst all his severities, compliments the bravery of Laches, as in a former play he did that of the vain-glorious, but still bold and resolute soldier, Lamachus. It is when satire thus exhibits herself at once discriminating and keen, that she assumes a moral power, before whose crushing influence every thing gives way.

ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.

ΒΔ. μὰ Δί', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν  
οἴός τε πολλοῖς προβατίοις ἐφεστάναι.

ΦΙ. τί οὖν ὄφελος, τὸν τυρόν ἐι κατεσθίει ; 960

ΒΔ. ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν  
καὶ τ' ἄλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,  
ξύγγνωθι. κιθαρίζειν γὰρ οὐκ ἐπίσταται.

ΦΙ. ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,  
ἵνα μὴ κακουργῶν ἐνέγραψ' ἡμῖν τὸν λόγον. 965

ΒΔ. ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.

ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα·

σὺ γὰρ ταμειῦουσ' ἔτυχες. ἀπόκριναι σαφῶς,  
εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.

φησὶ κατακνήσαι. ΦΙ. νὴ Δί', ἀλλὰ ψεύδεται. 970

959. οἴός τε, *able, proper*. Od. XIX. 160. ἀνὴρ οἴός τε μάλιστα | οἶκον κήδεσθαι. Plat. Crito, 44, d. νῦν δὲ οὐδέτερα οἰοί τε. Apol. 19, e. 29, d. Crito, 44, d. οἴός τ' εἶναι. Apol. 31, b. Conviv. 212, e. οἰοί τε ἐγένοντο. Od. XXI. 117. 173. Herodot. I. 29. 67.

963. κιθαρίζειν γ. ο. ε. A course of Greek education comprehended, first, γράμματα, by which is meant all that the young persons learned in the schools, as a knowledge of their poets, history, &c.; and secondly, the art and science of music. The apology here made for Laches is that he was a rough soldier, ignorant of the more refined parts of education; in short, that he was no citharædist.

965. ἵνα, *in which case*, with indic. mood. Eccl. 152. ἵν' ἐκαθήμην ἡσυχός. 426. ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τὰ γαθόν. To examples given in Brunck's Soph. Œd. Tyr. v. 1392. Elmsley's Œd. Tyr. p. 83. Monk's Hippol. pp. 81, 134. Matthiæ, 2, 773. add from the orators, Isæus, 83, 32. ἵνα μᾶλλον ἂν ἐπιστεύετο ὑφ' ὑμῶν. Dem. 599, 27. 602, 5. ἵν' ἐκεῖ περὶ χιλίων (sc. δραχμῶν) ἐκινδυνεύομεν. 837, 13. ἵνα . . . ἦν εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν. 849, 25. ἵν' εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἐδόκουν. 1132, 14. ἵνα . . . ῥάδιον ἦν. Isoc. 380, e. ἵν' αὐτῷ μὴ τῶν ἀπολωλότων συνήχθεσθε, ἀλλὰ τῶν ὑπολοίπων ἐφθονεῖτε. Lysias, 95, 27. 35. 101, 4. 109, 43. Isoc. 189, d.

967. μέγα λέγειν = Dem. 981, 25. μέγα φθέγγεσθαι. 1124, 25. μέγα λαλεῖν. 968. ταμειῦουσ', performed the office of ταμίας, *divider, carver*.

970. φησὶ κατακνήσαι. If the same convenient mode of paying their troops by the Athenians existed in the days of Aristophanes, as it did in those of Demosthenes, it will be seen that the comrades

ΒΔ. ὦ δαιμόνι', ἔλεει τοὺς ταλαιπωρουμένους.

οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει

καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταύτῳ μένει.

ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον.

of Laches had a full right to complain, if they did not receive a share in his presents, or *benevolences* (εὐνοίας), as they were politely termed. Let the reader peruse Dem. 95, 26 to 96, 19. and then ask himself, whether there is any language of shame and indignation, which might not justly be applied to such conduct as this? Can we, in short, be surprised at the peculations of individuals in a nation which thus united in itself the double character of swindler and bully?

971. ὦ δαιμόνι' seems to answer to the English expression, *thou strange incomprehensible man!* Ib. τοὺς ταλαιπωρουμένους. For the article and proceleusmatic in the verse, see Reisig, p. 53—7.

972. τραχήλια (τράχηλος), pieces of flesh from the neck, which being of little or no value, were thrown into the streets. 973. ἀκάνθας, back-bones of fish. Herodot. II. 75. ἀπικόμενος δέ, εἶδον ὅστέα ὀφίων καὶ ἀκάνθας.

Ib. κοῦδέποτ' ἐν ταύτῳ μένει. The germ of our author's comedy of the Birds, (which Süvern's masterly explanations will henceforth make one of the most delightful of the poet's productions,) seems from this expression to have been already in his head. How indeed could he have witnessed that restless, wandering disposition, which was drawing away so much of the Athenian population to the shores of Sicily, as well as to every other quarter of the world, and not have hit upon the following definition of *man*?

πρῶτα μὲν  
μὴ περιπέτεσθε πανταχῇ κεχρηνότες  
ὥς τοῦτ' ἀτιμον τοῦργον ἐστίν. αὐτίκα  
ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρη,  
“ τίς ὄρνις οὗτος ;” ὁ Τελέας ἐρεῖ ταδί·  
“ ἄνθρωπος ὄρνις ἀστάβητος πετόμενος,  
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων.

Av. 164—170.

974. Two things having been mentioned in praise of Laches, his activity and contentment with small *out-door* pickings, Cleon is shewn up as the reverse of both.

Ib. οἶος . . οἰκουρὸς, *is by nature a stay-at-home, or is a mere stay-at-home.* The completion of the ellipse may be supplied from Xen. Mem. 4, 8. extr. ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἴη ἀριστός γε ἀνὴρ καὶ εὐ-  
δαιμονέστατος. With the examples given by Matthiæ, (§. 445, b.) cf. Dem. 42, ult. 770, 13. 782, 7. τί οὖν οὗτός ἐστι; “ κύων νῆ Δία, φασί τινες, τοῦ δήμου.” ποδαπός; οἶος, οὗς μὲν αἰτιάται λύκους εἶναι, μὴ δάκνειν, ἃ δέ φησι φυλάττειν πρόβατα αὐτὸς κατεσθίειν.

Ib. οἰκουρὸς, an epithet usually applied among the Greeks to the

αὐτοῦ μένων γὰρ ἅτ' ἂν εἴσω τις φέρῃ, 975  
 τούτων μεταίτεϊ τὸ μέρος· εἰ δὲ μὴ, δάκνει.  
 ΦΙ. αἰβοῖ, τί κακόν ποτ' ἔσθ' ὅτῳ μαλάττομαι ;  
 κακόν τι περιβαίνει με—κἀναπαίθομαι.  
 ΒΔ. ἴθ', ἀντιβολῶ σ', οἰκτείρατ' αὐτὸν, ὦ πάτερ,

other sex. Soph. Œd. Col. 342. κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι. Lucian, I. 42. τολοιπὸν οἰκουρεῖν εἰλόμην, βίον τινὰ γυναικῶδη . . . προτιθέμενος. Dem. 1374, 14. Dinarch. 100, 37. τοιοῦτος οὗτος, ἐν μὲν ταῖς παρατάξεσιν οἰκουρός, ἐν δὲ τοῖς οἴκοι μένουσι πρεσβευτῆς, ἐν δὲ τοῖς πρεσβευταῖς δραπέτης ἐστί. Dem. 1156, 6. Plut. in Peric. 11. 12. 34. Nicias, 5. Eurip. Heracl. 700. αἰσχρὸν γὰρ οἰκούρημα γίγνεται τόδε, | τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλία μένειν.

Ib. *μόνον*. This adverbial application was soon to prove incorrect: the pungent satire thrown out in this play inducing Cleon, in evil hour for himself, to undertake the office of strategus, as well as that of minister of finance, as all his predecessors in office had previously done. A torrent of ridicule followed. The <sup>k</sup> Cloud-Chorus (who of course had the best means of knowing the secrets of the sky) declare that at the assumption of such an office by such a man, their own brows contracted into indignation,—that storms of angry thunder and lightning shook the sky,—that the moon forsook her path, and that the sun, unwilling to behold a Paphlagonian tanner at the head of Athenian armies, absolutely withdrew his light. Is there no feeling in the grave, or rather is not a keen and painful sense of the ridiculous one of those inflictions, which visit demagogues even in their tombs, and repay nations for the degradation and misery, which their arts and machinations have caused?

978, 9. How the lips of the dicast contrived to model themselves into these words, and into how small a compass of sound their enunciation was compressed, must be left to the reader's imagination. Bdelycleon, seeing the ground he has gained, assimilates his tone and gesture to those of the most pathetic pleader of the day; he tickles the *dicastic* vanity with *plural* verbs, and the *paternal* one by a *singular* noun, and finally completes his blow by flooding the stage with an endless litter of whelps, who are to mount the bema as intercessors for the dog-papa. We go back to continue our version.

#### DEFENCE.

*Bdel.*

Most noble peers:

Hard is the task, when calumny's at work,  
 Be it on dog or man, to shape apologies.  
 Yet will I buckle me to such an enterprise,  
 And play the advocate. Labes, my lords,

<sup>k</sup> Nub. 581. The fact must have been adverted to in the second exhibition of that drama.



To do him justice, is a dog of courage,  
Keeping the wolf at distance.

*Phil.* 'Tis a thief,

The dog—a vile conspirator!

*Bdel.* Nay, nay,

Not so : no dog boasts better pith and mettle :  
For heading a large flock, he owns no equal.

*Phil.* He might as well be nature's commonest work :  
Why must we find him mouthing at a cheese ?  
Answer me that.

*Bdel.* And then—he fights your battles—

Protects your gate, and does a thousand services.

Hath he subtracted ought, or play'd the filcher ?

'Tis nature's weakness—visit not too harshly.

He hath a seaman's roughness all about him,

Nor hath he master'd his first rules in music !

*Phil.* Music, dost say ? would he knew not his alphabet !

My ears had then been spar'd a long oration  
Fram'd t' excuse and white-wash o'er his guilt.

*Bdel.* My lords will now be pleas'd to hear our witnesses.

Put the cheese-scraper in the box. Tune up  
Your voice, and speak the court distinctly, Scraper.

You acted at that time as th' House-carver—

Now tell this honourable court, (your eyes  
Upon their lordships, Scraper !) of such articles

As were committed to your edge, did you

Or did you not (by virtue of your oath

I ask it) share and divide all equally

Among the crew ? My lords, he doth maintain

He did.

*Phil.* Then he maintains a bouncer !

*Bdel.* (*feelingly*) Nay, nay,

Enforce not, sir, this countenance of sternness :

Look with an eye of pity on the wretched !

Shall I of merits speak ? This Labes' palate

Scorns not the roughest food—fish-bone, or offal :—

Then he's for ever shifting ground : yon cur

Hath but one biding-place—that's the house-door.

There he takes ground for ever, craving part

Of all that's brought within ; deny it him,

And you'll soon know the setting of his teeth.

*Phil.* (*with great emotion*) Angels and ministers of grace pro-  
tect me !

Mischief is sure abroad ; for I grow soft,

And feel within the powers of persuasion.

*Bdel.* (*pathetically*) O they are gracious signs ! aid the good  
work,

And give it furtherance !

Mitchell's Aristoph. II. 263.

καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία ; 980  
 ἀναβαίνειτ', ὦ πονηρὰ, καὶ κνυζούμενα  
 αἰτεῖτε κἀντιβολεῖτε καὶ δακρύετε.

ΦΙ. κατὰβα κατὰβα κατὰβα κατὰβα. ΒΔ. καταβή-  
 σομαι.

καίτοι τὸ “κατὰβα” τοῦτο πολλοὺς δὴ πάνυ  
 ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι. 985

ΦΙ. ἐς κόρακας. ὥς οὐκ ἀγαθὸν ἐστὶ τὸ ρόφειν.  
 ἐγὼ γὰρ ἀπεδάκρυσα νῦν γνώμην ἐμήν

Ib. ἀντιβολῶ, a word of continual occurrence towards the close of Greek forensic pleadings, generally accompanied with *ικετεύω*. Lysias, 94, 12. 25. 151, 42. 163, 33. 166, 13. Andoc. 19, 22.

980. ποῦ τὰ παιδία ; It is needless to say, to what practice of antiquity this refers, and it would be endless to give direct examples of it from the Greek orators. The student, however, will find in the following references some turns of thinking derived from the custom, which possess a little novelty. Dem. 574, 24—575, 8. 575, 10—18. 793, 14—794, 6. 795, 7—15. 992, 21—993, 5. Lysias, 161, 8—14. Dinarch. 104, 7—11. Lycurg. 167, 41—168, 3. On the liturgies and other services which it was usual for the defendant to plead, enough has been said in the Preface to this play.

981. κνυζούμενα, *moaning*. Theoc. Id. 2. 109. ὄσسون ἐν ὕπνῳ | κνυζόνται φωνεῦντα φίλαν ποτὶ ματέρα τέκνα.

982. Brunck compares the following passage in Racine :

*L'Intime.* Venez, famille désolé,  
 Venez, pauvres enfans, qu'on veut rendre orphelins,  
 Venez faire parler vos esprits enfantins.  
 Oui, Messieurs, vous voyez ici notre misère.  
 Nous sommes orphelins, rendez-nous notre père,  
 Notre père par qui nous fûmes engendrés,

*Dand.* Tirez, tirez, tirez.

*L'Int.* Notre père, Messieurs . . .

*Dand.* Tirez donc. Quels vacarmes !

983. The powers of persuasion are completed. This exclamation—the triumph of pathetic eloquence, and the glory of anapaestic license—escapes Philocleon in a low, and almost unconscious tone ; but the sensitive ears of the son catch it instantaneously.

984. κατὰβα. “Quum vero ait illud κατὰβα multos decepisse, existimo esse quia rei sic abire jussi sperabant se absolutum iri, quod secus tamen sæpe accidit.” Conz.

987. γνώμην ἐμήν. Eccl. 349. Pac. 232. Herodot. IV. 59. κατὰ γνώμην γε τὴν ἐμήν. 988. οὐδέν : supply διὰ.

οὐδέν ποτ' ἄλλ' ἢ τῆς φακῆς ἐμπλήμενος.

ΒΔ. οὐκ οὐν ἀποφεύγει δῆτα ; ΦΙ. χαλεπὸν εἰδέναι.

ΒΔ. ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου. 990

τηνδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον

μύσας παρᾶξον καπόλυσον, ὦ πάτερ.

ΦΙ. οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΔ. φέρε νῦν σε τηδὶ τὴν ταχίστην περιάγω.

ΦΙ. ὅδ' ἔσθ' ὁ πρότερος ; ΒΔ. οὗτος. ΦΙ. αὕτη 'ντευ-  
θενί. 995

ΒΔ. ἐξηπάτηται, καπολέλκεν οὐχ ἐκόν.

ΦΙ. φέρ' ἐξεράσω. πῶς ἄρ' ἡγωνίσμεθα ;

ΒΔ. δείξειν ἔοικεν· ἐκπέφευγας, ὦ Λάβης.

πάτερ πάτερ, τί πέπονθας ; ΦΙ. οἴμοι, ποῦ 'σθ' ὕδωρ ;

ΒΔ. ἔπαιρε σαυτόν. ΦΙ. εἰπέ νυν ἐκεῖνό μοι, 1000

οὐτως ἀπέφυγεν ; ΒΔ. νὴ Δί'. ΦΙ. οὐδέν εἰμ' ἄρα.

ΒΔ. μὴ φροντίσης, ὦ δαιμόνι, ἀλλ' ἀνίστασο.

990. ἐπὶ τὰ βελτίω. Lycurg. 155, 31. μεταβολῆς τυχεῖν ἐπὶ τὸ βέλτιον. Din. 94, 2. 98, 26. Dem. 851, pen.

991. ὕστερον. SCHOL. δύο καδίσκοι ἦσαν τῶν ψήφων, εἰς μὲν ὁ ἐλέου, ὁ ὀπίσω, ἕτερος δὲ, ὁ ἔμπροσθεν, θανάτου. παρασκευάζεται οὖν εἰς τὸν τοῦ ἐλέου ἐμβαλεῖν τὴν ψῆφον. ἀλλάσσει γὰρ τοὺς τόπους αὐτῶν ὁ Βδελυκλέων, ἵνα ἀπατηθεῖς ὁ πατὴρ βάλη εἰς τὸν τοῦ ἐλέου.

992. μύνειν, to close the eyes, connivens et videre dissimulans. Fl. Chr. II. XXIV. 637. οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροις ἐμοῖσιν. Ib. παραῖσσειν (αἰσσω, Isæus, 47, 22. ἐπὶ τὰ Νικοστράτου ἄξαντες) to shoot by.

995. αὕτη 'ντευθενί, here then it goes. Drops his vote.

997. ἐξεράσω. ἐξεράν (ψήφους), to take the votes out of the urn, for the purpose of counting them. Ib. πῶς ἄρ' ἡγωνίσμεθα ; spoken in the tone of an athlete, who knows that he has thrown his antagonist, yet affects to ask the question.

998. δείξειν ἔοικεν. Ran. 1261. δείξει δὴ τάχα. Lysist. 377. τοῦργον τάχ' αὐτὸ δείξει. Soph. in Δημνίαις. τάχ' δ' αὐτὸ δείξει τοῦργον. Plat. Theæt. 200, e. Hip. Maj. 288, b. αὐτὸ δείξει, res ipsa ostendet. 1000. Bergler compares Eurip. Androm. 1072. τί δράσεις, ὦ γέραιε ; μὴ πέσης ; | ἔπαιρε σαυτόν. Πηλ. οὐδέν εἰμ' ἀπωλόμην.

1002. φροντίζειν, a word expressive of very anxious thought. Nub. passim. Herodot. VIII. 36. Δέλφοι δὲ, ταῦτα ἀκούσαντες, σφέων αὐτῶν περί φρόντιζον.

ΦΙ. πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,  
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι;  
 ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι· 1005  
 ἄκων γὰρ αὐτ' ἔδρασα κού τοῦμοῦ τρόπον.  
 ΒΔ. καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,  
 θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ,  
 ἐπὶ δειπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν,  
 ὥσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον· 1010  
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.  
 ἀλλ' εἰσίσωμεν. ΦΙ. ταῦτά νυν, εἴπερ δοκεῖ.  
 ΧΟ. ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.  
 ὑμεῖς δὲ τέως, ὦ μυριάδες

1003. ἐμαυτῷ τοῦτο ξυνείσομαι. Herodot. VIII. 113. εἰ τέοισί τι χρηστὸν συνείδεις πεποιημένον. IX. 58. τοῖσί τι καὶ συνηδέατε. Ant. 115, 26, συνειδὼς αὐτῷ τὸ ἀδίκημα. Lysias, 177, 33. συνειδότες ἡμῶν ἐκατέρων (ἐκατέρῳ, Reiske) τὸν βίον.

1004. τί πείσομαι; *what will become of me?* Nub. 791. Eccl. 912. = τί πάθω; Il. XI. 404. Od. V. 465. Theoc. Id. 3. 24. Lysist. 884. Herodot. IV. 118. See further, Blomf. Gloss. in Pers. p. 188.

1006. τοῦμοῦ τρόπου. Thesm. 93. τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ τρόπου.

1009. ἐπὶ δειπνον (Appendix I.) Ib. εἰς ξυμπόσιον (Appendix K.)

Ib. ἐπὶ θεωρίαν, a public feast or festival, deriving its name from the number of spectators present on the occasion. To the celebration of a feast of this kind, the different towns and states in Greece sent their respective ambassadors (θεωροὶ), to be spectators in the name of the state who sent them, or to perform solemn sacrifices in their honour. Athens in particular sent *theories* of this kind to the four great Grecian festivals, as also to Delos and the Delphic oracle. Barthelémy has lavished all his fine powers of language in the description of these beautiful and attractive ceremonies, (2. 461. 3. 369. 521.; see above all the *theory* to Delos, t. 6.). See also G. F. Schumacher, de veterum legationibus theoricis. Schlesw. 1827.

1011. Ὑπέρβολος. That we may not falsify the Greek proverb by having two valuable birds on one bush, we defer speaking of this worthy till the ensuing play of the Knights and the Demagogues. Eq. 1313. οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει.

1012. ταῦτα (ὑπάρξει, or χρὴ δρᾶν). 1013. Cf. Ach. 1142. Nub. 510, et alibi. Eurip. Supp. 248. χαίρων ἴθ'.

1014, 5. μυριάδες ἀναρίθμητοι. Reisig supposes these words to be derived from some lyric composition, or proverbial hyperbole. He



ἀναρίθμητοι,

1015

νῦν μὲν τὰ μέλλοντ' εὖ λέγε-  
σθαι μὴ πέσῃ φαύλως χαμᾶζ'  
εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν

ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

1020

compares Plato, 7 Legg. 804, d. οἶδα ὅτι μυριάδες ἀναρίθμητοι γυναικῶν εἰσὶ τῶν περὶ τὸν Πόντον. To which example Dindorf adds Plat. Theæt. 175, a. Antipater in Jacobs's Anthol. Plat. t. I. p. 524. Athenæus, t. II. p. 473. As to the metre—"Ictu produci mecum consentit Hermannus: quam licentiam cum dactylicis versibus interdum communem habent anapæsti." Dind.

1017. πίπτειν χαμᾶζε= <sup>ἔσῃ</sup> <sup>πᾶσι</sup> <sup>τῶν</sup>. See Gesenius in former word, who quotes in proof 1 Sam. iii. 19. Esth. vi. 10.

1019. σκαιῶν. Left-handedness, to judge from the compositions of Aristophanes, was a term of great reproach among the Greeks, but the feeling against it is not peculiar to them. The excellent old French satirist, Gautier de Coinsi, denounces a serious punishment for those who serve Our Lady "à mains esclanches;" and Quevedo, the Spanish author, has, in his Visions, detailed the punishment of left-handed persons at considerable length. Speaking of some scenes he had witnessed in hell, the author says, "When I had laughed my fill at these fooleries, my next discovery was of a great number of people, grumbling and muttering, that there was nobody who looked after them; as if their tails were not as well worth the toasting as their neighbours. This made me ask who they were, and a devil told me (with respect) that they were a company of ungracious, *left-handed* wretches, that could do nothing aright. And their grievance was that they were quartered by themselves—"In the world," continued this communicative devil, "they are looked upon as ill omens; and let any man meet one of them, upon a journey in the morning, fasting, 'tis the same thing as if a hare had cross't the way upon him; he presently turns head in a discontent, and goes to bed again." It was the curse of an old woman to a fellow who had vexed her, that he might go to the devil by the stroke of a left-handed man." L'Estrange's *Quevedo. Vision of Hell*, p. 219.

1020. πρὸς ὑμῶν, *suited to you*. Pl. 354. οὕτως ὑπερπλουτεῖν τό τ' αὐ δεδοικέναι | πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένον. Ran. 538. τὸ δὲ μεταστρέφεισθαι | πρὸς τὸ μαλθακώτερον | δεξιῶ πρὸς ἀνδρὸς ἐστὶ | καὶ φύσει Θηραμένους. Herodot. V. 12. οὔτε γὰρ Περσικὰ ἦν, οὔτε Λύδια, τὰ ποιούμενα ἐκ τῆς γυναικὸς, οὔτε πρὸς τῶν ἐκ τῆς Ἀσίας. The preposition in the text may belong to θεατῶν as well as ὑμῶν. See Acharn. v. 478.

νῦν αὖτε λεὸ πρόσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φι-  
λεῖτε.

μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητὴς νῦν ἐπιθυμεῖ.  
ἀδικεῖσθαι γάρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πε-  
ποιηκῶς,

τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι  
ποιηταῖς,

μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν, 1025

1021. αὖτε, *but*; an adverb of transition. Ib. λέφ. Pac. 298. δεῦρ' ἴτ', ὦ πάντες λεφ. Av. 1275. στεφάνῳ σε χρυσῷ τῷδε .. στεφανούσιν . . . οἱ πάντες λεφ. The comedy was performed, when spectators from the different states of Greece were present. Ib. καθαρὸν, *clean and clear, without disguise*. The poet is about to reason with the audience, respecting their treatment of his first exhibition of the Clouds.

1024. κρύβδην, poet. κρύβδα. See Blomf. in Choeph. p. 126.

1025. Εὐρυκλέους. This celebrated ventriloquist is mentioned also by Plato, (Sophist. §. 80. where see Fischer.) To what extent ventriloquism was practised among the ancients in their religious mysteries, it is now impossible to say; but the following narrative will serve to shew what tricks *may* be practised on the imagination by it. "M. St. Gille, a grocer of St. Germain en Laye, whose performances have been recorded by the Abbé de la Chapelle, had occasion to shelter himself from a storm in a neighbouring convent, where the monks were in deep mourning for a much esteemed member of their community who had been recently buried. While lamenting over the tomb of their deceased brother the slight honours which had been paid to his memory, a voice was suddenly heard to issue from the roof of the choir bewailing the condition of the deceased in purgatory, and reproving the brotherhood for their want of zeal. The tidings of this supernatural event brought the whole brotherhood to the church. The voice from above repeated its lamentations and reproaches, and the whole convent fell upon their faces, and vowed to make a reparation of their error. They accordingly chaunted in full choir a *de profundis*, during the intervals of which the spirit of the departed monk expressed his satisfaction at their pious exercises. The prior afterwards inveighed against modern scepticism on the subject of apparitions, and M. St. Gille had great difficulty in convincing the fraternity that the whole was a deception. On another occasion, a commission of the Royal Academy of Sciences at Paris, attended by several persons of the highest rank, met at St. Germain en Laye to witness the performances of M. St. Gille. The real object of their meeting was pur-

εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι·  
μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτὸν,  
οὐκ ἀλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιο-  
χῆσας.

posely withheld from a lady of the party, who was informed that an ærial spirit had lately established itself in the neighbourhood, and that the object of the assembly was to investigate the matter. When the party had sat down to dinner in the open air, the spirit addressed the lady in a voice which seemed to come from above their heads, from the surface of the ground at a great distance, or from a considerable depth under her feet. Having been thus addressed at intervals during two hours, the lady was firmly convinced of the existence of the spirit, and could with difficulty be undeceived." Brewster's *Natural Magic*. That the practice was not unknown to the ancient Jews, more than one passage of the greatest of their prophets might be brought to shew. Among other passages, see (Lowth's) *Isaiah*, viii. 19; also xxix. 4. "And thy voice shall come out of the ground, like that of a necromancer: and thy words from out of the dust shall give a small shrill sound." This imitation of the weak stridulous sound, usually ascribed to the dead, evinces considerable advance in the arts of ventriloquism.

1026. See the note on Cleon in the Appendix to *Acharn*. Ib. χέασθαι. Of these comic in-pourings, or out-pourings, no great portion has reached us; but what there is, is enough to excite us "to lose no drop of the immortal man."

1027. καθ' ἑαυτὸν: alluding to the first play, which he brought out in his own name, viz. *The Knights*.

1028. Voss observes that the Muses here draw the poet's chariot, as in the 'Persæ' of *Æschylus* (185—197.) the goddesses Persis and Ionia draw the chariot of Xerxes. The imagery, however, is most probably derived from the *Odes* of *Pindar*, in which it abounds.

Ib. ἡνιοχῆσας. The poet is now falling into that high moral strain, which he was wont to assume, and which gained him among ancient critics the name of the 'prægrandis senex;' let our illustration of this word follow in the same spirit.

Φράζεο δὴ, σπουδὴν ἐντυνάμενος δι' ἀκοῆς  
μύθων ἡμετέρων, ἀπραπὸν περὶ παντὸς ἀληθείῃ,  
κῆρας ἀπωσάμενος πολυπήμονας, αἷ τε βεβίλων  
ὄχλον αἰστώσαι, αἷταις περὶ πάντα πεδῶσι  
παντοίοις, μορφῶν χαλεπῶν ἀπατήματ' ἔχουσαι·  
τὰς μὲν ἀπὸ ψυχῆς εἴργειν φυλακαῖσι νόοιο.  
οὗτος γάρ σε καθαρμὸς ἀπ' ἀμπλακίων ὁσιώσει,  
εἷ κεν ἀληθείῃ μισης ὁλοὸν γένος αὐτῶν.  
νηδὺν μὲν πρότις αἰσχροῶν δώτειραν ἀπάντων,  
ἦν ἐπιθυμία ἡνιοχῇ μάργοισι χαλινοῖς.

Linus ap. Brunck, *Gnom. Poet.* p. 128.

ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς ὥς οὐδεὶς πώποτ' ἐν ὑμῖν,  
οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς οὐδ' ὀγκῶσαι τὸ φρό-  
νημα. 1030

οὐδ' ὅτε πρῶτόν γ' ἦρξε διδάσκειν, ἀνθρώποις φήσ'  
ἐπιθέσθαι,

ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις ἐπι-  
χειρεῖν,

θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,  
οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν—Κύννης—ἀκτῖνες  
ἐλαμπον,

ἐκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλι-  
χμῶντο 1035

1029. ἀρθεῖς. Eurip. Heracl. 321. πολλῶ σ' ἐπαίνῳ Θησέως, ὃ τῶν,  
πέλας | ὑψηλὸν ἀρῶ. Dem. 20, 9. ὥσπερ οὖν διὰ τούτων ἦρθη μέγας. For  
a similar use of the verb αὐξάνειν, see Heindorf ad Plat. Protag. §. 46.

1030. ἐκτελέσαι ἐπαρθεῖς. "Notanda Attica pro οὐ φησὶν ἐπαρθῆ-  
ναι τελέως." Fl. Ch. He professes not to have completed his eleva-  
tion, as if there were no elevation beyond what he had reached.

Ib. ἐπαρθεῖς. Dem. 967, 1. 1357, 26. Ib. ὀγκῶσαι. Aristæn. l. II.  
ep. 20. τὸν λαμὸν ὀγκούμενος ἐφύσατο.

1032. ὀργήν, disposition, temperament. Cf. Eq. 41. Herodot. III.  
131. VI. 128. Thucyd. I. 130. 140. III. 45. Soph. Aj. 640. Pind.  
Pyth. 1. 173. 2. 141. Theog. 214, 15. 312. 942.

1033. ξυστὰς . . . τῷ καρχαρόδοντι. "Tanquam ad depugnandum  
cum eo conferens pedem." Bergl. Herodot. VI. 108. βουλούμενοι  
τοὺς Ἀθηναίους ἔχειν πόνοους, συνεστέωτας (conflicting with) Βοιωτοῖσι.  
VII. 170. λιμῷ συνεστέωτες. VIII. 74. πόμφ. IX. 89. λιμῷ συστάτες,  
καὶ καμάτῳ.

Ib. καρχαρόδους, ὄδοντος (κάρχαρος, χαράσσω, ὁδοός). Il. X. 360.  
XIII. 198. Hesiod. Op. 2. 222. D. 32. Th. 175, 180. Sc. 303.

1034. Κύννης. In a former play (Eq. 1017.), Cleon had been de-  
signated by the poet as ἱερὸν κύνα καρχαρόδοντα. The expression,  
still fresh in the minds of the poet's audience, is here varied, by  
assimilating it with the name of a female, whose eyes darted all the  
impudence of a profession of the most disreputable kind.

1035. The imagery apparently derived from that which Hesiod  
gives to Typhæus.

ἐκ δὲ οἱ ὦμων

ἦν ἐκατὸν κεφαλαὶ ὄφις, δεινοῖο δράκοντος,  
γλώσσησι δνοφερῇσι λελειχμότος, ἐκ δὲ οἱ ὄσσων  
θεσπεσίης κεφαλῇσιν ὑπ' ὄφρυσι πῦρ ἀμάρυσσε·  
φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι,  
παντοίην ὅπ' ἰεῖσαι, ἀθέσφατον. Theog. 824—830.



περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον  
τετοκνίας,

φώκης δ' ὀσμὴν, . . . . .  
τοιοῦτον ἰδὼν τέρας οὔ φησιν δείσας καταδωροδοκῆσαι,  
ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ'  
αὐτοῦ 1039

τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,  
οἱ τοὺς πατέρας τ' ἡγχον νύκτωρ καὶ τοὺς πάππους  
ἀπέπνιγον,

Ib. οἰμωζομένων. The future tense *may* imply that the Theori, the Cleonymi, and the rest of that accursed brood, were not to consider the chastisement inflicted on them at the commencement of this play, as the whole of what they were to expect.

1036. χαράδρα (χαράσσω), an earth-rent, more particularly that which is made by running water—the bed of a wood-torrent. Cf. II. IV. 452—455. Herodot. IX. 102. Thucyd. III. 25. Read also the fifty-fifth speech of Demosthenes.

1038. καταδωροκεῖν, *to give a bribe*. Herodot. VI. 72. ἐδωροδόκησε ἀργύριον πολὺ. καταδωροδοκεῖσθαι, *to receive a bribe*. Ran. 361. ἡ τῆς πόλεως χειμαζομένης καταδωροδοκεῖται.

1039. μετ' αὐτοῦ, *post Cleonem*. Bentley. The Cleon of the author's Knights is here meant.

1040. ἡπιάλος, *a fever in which the cold fit prevails*; πυρετός, *a fever in which the hot fit predominates*. The poet, I imagine, metaphorically refers to the two principal characters in the *first* exhibition of his Clouds, which play he brought out immediately after his Knights. Of the Strepsiades of that drama we shall speak presently. Its Phidippides is the representative of all those thoughtless young spendthrifts, whom the stud, the dice, and vices still more disgraceful have brought under the lash of satirists of all ages. Where such nuisances once haunted among ourselves, the satire of by-gone days alone remains to shew.

Quick, Mr. Vintner, twenty dozen more :  
Some claret, too. Here's to our friends at home.

There let them doze. Be it our nobler aim  
To live. Hurdis.

To live indeed ! but why waste words on folly like this !

1041. ἡγχον. It is to be hoped that the poet is still pursuing the language of metaphor (Cf. sup. v. 697. ; also Thomas Mag. p. 8), and speaking merely of such “ expenses, as pinch parents blue.” But it is not individual texts alone, which oblige the editor to speak doubtfully on this point ; there is a scene in his Aves of so singular

κατακλινόμενοι τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμο-  
σιν ὑμῶν

a kind, that the editor may well be excused for devoting a few words to it. The airy town built up in that play is evidently intended as the representative of Athens in her state of Universal Empire: and the various persons applying for wings, (in other words for liberty to naturalize themselves in the new city,) are as clearly mere representatives of the prevalent classes in the old state. Priests, poets, oracle-mongers, geometricians, decree-makers, sycophants, &c. are accordingly introduced, when suddenly among them comes a character bearing the name of Πατραλοίας, or *the parricide*. Among the light personages who have preceded him, the appearance of such a character is hardly less startling than the celebrated murder-scene in Smollett's *Count Fathom* is among its lighter accompaniments. And the treatment which the parricide receives from the poet is as difficult to be accounted for, as his appearance itself. While many of the other nuisances of Athenian society receive the whip or the cudgel as the reward of their application for wings, the parricide, after some castigations severe enough in their kind and nature, is dismissed with an almost friendly admonition, bidding him allow his parent to live, and go and indulge his fiercer dispositions by fighting the martial people of Thrace. What is to be inferred from all this, I pretend not to say. In the course of the dialogue, the verb at present under discussion occurs twice. 1347. Πατρ. καλὸν νομίζεται | τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν. 1352. Πατρ. ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν. Again, in the *Eccles.* 638. we have a strong allusion to the same subject. οὐκοῦν ἄγξουσ' εὖ καὶ χρηστῶς ἐξῆς τὸν πάντα γέροντα | διὰ τὴν ἄγνοιαν, ἐπεὶ καὶ νῦν γιγνώσκοντες πατέρ' ὄντα | ἄγχουσι. To infer from these expressions that geronticide prevailed in Athens, as well as infanticide, and that a set of George Barnwells were as natural to the soil, as sycophants, oracle-mongers, &c. would be monstrous; yet can these allusions, multiplied as they are, and occurring at very distant periods of time in the poet's writings, be without some meaning?

Ib. *νύκτωρ*. See the opening scene in the *Clouds*, where Strepsiades thinks the night will never end. Ib. *πάππους*. Those on the father's side;—as those who consider the ill-sorted marriage of which Phidippides is the result, will easily conceive. Plato, who had evidently examined the poet's '*Clouds*' with a most attentive eye, has drawn from it a large body of political imagery and deductions, which it will be time to consider when that important drama comes before us.

1042. Compare the promises made to Strepsiades by the Cloud-chorus (459—475.) and the old man lying on the Socratic pallet, preparing to acquire all the legal tricks and quirks, which may enable him to cheat his son's creditors, and his own.

Ib. *ἀπράγμοισιν*, that small portion of the Athenian populace, who shunning law and politics, wished to pursue quietly their own oc-

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,  
ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέ-  
μαρχον.

τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτὴν,

cupations. The Pasiās of the Clouds seems to have been a person of this description. I defer a further explanation of the word to the comedy of the Knights.

1043. ἀντωμοσίας. It has been mentioned in a former note (v. 313.) that at the ἀνάκρισις certain oaths were taken by the two litigants. The plaintiff's oath (προωμοσία) declared that his suit was commenced in an honest spirit, and from a full conviction of its justice; the defendant's oath (ἀντωμοσία) implied that the charge should be rebutted in the same spirit. Both oaths together (διωμοσία) engaged them in the further proceedings, ἀληθῆ κατηγορήσειν, ἀληθῆ ἀπολογήσασθαι. See Wachs. 3. 327. Ib. συνεκόλλων. Nub. 446. ψευδῶν συγκολλητής.

1044. δειμαίνοντας, in terror. Hom. Hymn. Ap. 404.

Ib. Πολέμαρχον. Hefster, if I recollect right, ingeniously refers the origin of the three principal archonships to the three necessities most felt in states: that of religious observances, and duties to the gods, (which devolved on the archon Βασιλεύς); the regulation of civil society at home, which rested with the archon Ἐponymus, and the conduct of their armies abroad, which belonged to the Polemarch. But in the age of Aristophanes, his martial title alone remained to the Polemarch, all his military duties (Tittm. 261.) having gradually devolved upon the ten strategi. The Polemarch had a certain conjoint authority with the other archons (Wachs. 3. 307; but his exclusive duty related to the strangers and metics in Athens (Id. 3. 279.), to whom he stood in much the same relation as the archon Ἐponymus did to the citizens themselves (Tittm. 233.). Of penal suits, those belonging to <sup>1</sup>ἀπροστάσιον, and <sup>m</sup>ἀποστάσιον, came under his jurisdiction. His court was by the Lyceum. What share the Polemarch had in the police, and whether passports (σφραγίδες, Av. 1213.) issued from his office, is doubtful. The student will find the twenty-third of Lysias's Oration possessed of much interest on the subject of this office.

1045. ἀλεξίκακον. Pac. 422. ἀλεξικάκῳ . . . Ἐρμῇ. Il. X. 20. μῆτιν, | ἥτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. Aristæn. II. ep. 14. Ib. καθαρτῆς (καθαίρω), a person who by purification-offerings drives away diseases and other maladies.

<sup>1</sup> Ἀπροστασίου δίκη (προστάτης), suit against any strange settler, or metic, who had not chosen himself a patron (προστάτης) among the citizens.

<sup>m</sup> Ἀποστασίου δίκη, suit against freedmen, who had neglected to pay the duties still due from them to their legitimate masters; also against a citizen, who had deserted his country in her hour of danger.

πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν δια-  
νοίαις, 1046

ἄς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλ-  
δεῖς·

καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διό-  
νυσον

μη πρόποτ' ἀμείνον' ἔπη τούτων κωμῶδικὰ μηδέν' ἀκούσαι.  
τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παρα-  
χρήμα, 1050

ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,  
εἰ παρελαύνων τοὺς ἀντιπάλους τὴν—ἐπίνοϊαν ξυνέ-  
τρίψεν.

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,

ὧ δαιμόνιοι, τοὺς ζητοῦντας

1046. For the structure of the verse, see Reisig, p. 171. Ib. καινοτάταις. This declaration of novelty and originality in his compositions, the poet makes more than once. Nub. 547. ἀλλ' αἰεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι.

1047. γνῶναι. The word, considering to whom it is addressed, may be taken in a forensic sense. Herodot. VI. 85. Λακεδαιμόνιοι δὲ δικαστήριον συναγαγόντες, ἔγνωσαν (*decided*) περιῦβρίσθαι Αἰγυπίας ὑπὸ Λευτυχίδεω. Ib. ἀγνῶς καὶ καθαρῶς. h. Hom. Ap. 121.

Ib. ἀναλδής, *not growing, powerless*. A privat. and ἀλδαίνω (ἄλω, ἄλδω, ἄλθω, ἄρδω, *alo*. Od. XVIII. 70. XXIV. 367.). Pass.

1048. σπένδων πόλλ' ἐπὶ πολλοῖς, *making one libation upon another*. Eq. 411. νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ ᾽πι πολλοῖς | ἡνεσχόμην ἐκ παιδίου.

Ib. ὄμνυσιν τὸν Διόνυσον, *appeals on oath to Bacchus as a witness*. Il. XIV. 271. νῦν μοι ὅμοσσον ἁάατον Στυγὸς ὕδωρ. XXIII. 584. γαῖοχος Ἐννοσίγαιον | ὄμνυθι. Cf. Nub. 519. where Bacchus, the patron of the stage, is again appealed to.

1049. ἔπη. So also Eq. 508. λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι.

1052. παρελαύνων. Il. XXIII. 638. οἷσιν μ' ἵπποισι παρήλασαν Ἄκτοριῶνε. Ib. ἐπίνοϊαν. *συνωρίδα*, or some word answering to *chariot*, was expected.

Ib. ξυνέτριψεν. The crash and break of carriages in the games of the ancients was of course a thing of frequent occurrence. Conz compares Nub. 1264. ὧ σκληρὲ δαῖμον, ὧ τύχαι θρασυάντυγες | ἵππων ἐμῶν, and Soph. Electr. 745, 6.



καινόν τι λέγειν κάξενρίσκειν 1055  
 στέργετε μᾶλλον καὶ θεραπεύετε,  
 καὶ τὰ νοήματα σώζεσθ' αὐτῶν  
 ἐσβάλλετε δ' ἐς τὰς κιβωτοὺς  
 μετὰ τῶν μήλων.  
 κὰν ταῦτα ποιῇθ', ὑμῖν δι' ἔτους 1060  
 τῶν ἱματίων  
 ὀζήσει δεξιότητος.  
 ὦ πάλαι ποτ' οὔτεσ' ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς,  
 ἄλκιμοι δ' ἐν μάχαις,  
 καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀνδρικώτατοι, 1065  
 πρὶν ποτ' ἦν, πρὶν ταῦτα· νῦν δ'  
 οἴχεται κύκνου τ' ἔτι πολιώτεραι δὴ  
 αἰδ' ἐπανθοῦσιν τρίχες.  
 ἀλλὰ κακ τῶν λειψάνων δεῖ τῶνδε ρώμην  
 νεανικὴν σχεῖν· ὥς ἐγὼ τοῦμὸν νομίζω 1070  
 γῆρας εἶναι κρεῖττον ἢ πολ-  
 λῶν κικίννους νεανιῶν καὶ

1060. δι' ἔτους, *the whole year through*. See sup. v. 501. τῶν ἱματ. ὀζ. δεξ. *there will be a smell of cleverness from your garments*. The construction has been explained in a former play.

1063. πάλαι ποτ'. Dem. 398, 2. τὸ παλαιὸν ποτε.

Ib. ἄλκιμοι. The language of the text reminds a reader of the noble triple Spartan chorus, mentioned by Plutarch, (Lycurg. 21.) The old men led off the chaunt in the fine old Doric senarius,

"Ἄμμες ποτ' ἡμμες ἄλκιμοι νεανῖαι.

Those in the vigour of their age replied,

"Ἄμμες δέ γ' εἰμές· αἱ δὲ λῆς, πείραν λάβε.

The chorus of boys subjoined,

"Ἄμμες δέ γ' ἐσσόμεσθα πολλῶ κάρρονες.

1065. κατ' αὐτὸ . . μόνον τοῦτ', *and in respect to this very single thing*, (pointing to their stings,) ἄνδρες ἀνδρικώτατοι, *men in the strongest acceptance of the word*. Such appears to me the sense of this difficult verse, which must be considered as parenthetical.

1070. νεανικὴν et infr. νεανιῶν, quasi νανικὴν, νανιῶν.

1072. κικίννους, *cicinnos*. "Σχῆμα usurpat, ut Theoc. 10, 34." Conz.

σχῆμα. . . . .

εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν  
 εἶτα θανμάξει μ' ὀρώων μέσον διεσφηκωμένον, 1075  
 ἢ τίς ἡμῶν ἐστὶν ἢ ᾗ πίνοια τῆς ἐγκεντρίδος,  
 ῥαδίως ἐγὼ διδάξω, “ καὶ ἄμουςος ἢ τὸ πρίν.”  
 ἐσμὲν ἡμεῖς, οἷς πρόσεστι τοῦτο τοῦρροπύγιον,  
 ᾿Αττικοὶ μόνοι δικαίως εὐγενεῖς αὐτόχθονες,

1073. The above little chorus exhibits all the characteristic manliness of its author. It deserves a better version than the following.

*Semi-Chorus.* O the days that are gone by, O the days so blithe and bland,  
 When my foot was strong in dance, and the spear was in my hand:  
 Then my limbs and years were green—I could toil and yet to spare,  
 And the foeman to his cost knew what strength and mettle are:  
 O the days that are gone by!

Now upon this head are thrown  
 Whiter hairs than ever shone  
 On the bird who breasts and braves,  
 Silver-bosom'd, silver waves.  
 Yet beneath this head of grey  
 Latent fires and embers play;  
 And at urgent need I show  
 Youth on my determin'd brow.  
 Much, believe, should I repine,  
 Bart'ring these old limbs of mine  
 For a modern youngster's frame:  
 For the faces and the graces,  
 Braided locks and mincing paces,  
 Of the fopling who disgraces  
 Lawful love and manhood's name.

1074. φύσις. Dem. 1124, 25. τῆς ὀψέως ἢ φύσις. 1075. διεσφηκωμένον, brought into the figure of a wasp. 1077. From the Sthenobœa of Euripides. Cf. Plat. Conviv. 196, e. and Ast's note.

1078. τοῦρροπύγιον, i. e. τὸ ὀρροπύγιον. prop. tail-feather, here sting.

1079. αὐτόχθονες. On this subject see a learned writer in the Philological Mus. I. 314. That the Athenians themselves did not feel very secure about their antiquity, is clear from a curious fact mentioned by the historian of the Dorians (Müller, I. 274, 5); but too long for insertion here. But the most triumphant ap-

ἀνδρικότατον γένος καὶ πλείστα τήνδε τὴν πόλιν 1080  
 ὠφελῆσαν ἐν μάχαισιν, ἥνικ' ἦλθ' ὁ βάρβαρος,  
 τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,  
 ἐξελεῖν ἡμῶν μενοινῶν πρὸς βίαν τὰνθρήνια,  
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι  
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες, 1085  
 στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων·

peal of the Athenians on such occasions was no doubt to the words of the immortal bard :

οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,  
 δῆμον Ἐρεχθίδος μεγάλητορος, ὃν ποτ' Ἀθήνη  
 θρέψε, Διὸς θυγάτηρ, ΤΕΚΕ ΔΕ ΖΕΙΔΩΡΟΣ ΑΡΟΥΡΑ,  
 καὶ δ' ἐν Ἀθήνησ' εἴσεν, ἐφ' ἐνὶ πίνυι νηῶ. Π. II. 546.

1081. *βάρβαρος*. For the origin of this word, which has had so enduring a space in language, Passow refers to F. Roth, Nürnberg. 1814, and Grotefend in Ersch and Gruber's Encycl. t. VII. p. 346. See also Creuzer, I. 578. and Museum Criticum, II. 234. The word appears to have referred originally only to difference of language (Hom. II. II. 867. Herodot. II. 57. 158. Thucyd. I. 3. Aristoph. Av. 200. Soph. Aj. 1263); but after the Persian war it was used more in reference to <sup>n</sup>manners, marking more particularly, and in the strongest terms of contempt, the difference between Asiatic and European manners.

1082. *πυρπολῶν*, *firing*. Herodot. VIII. 50. ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγόμενων, ἐλήλυθε ἀνὴρ Ἀθηναῖος, ἀγγέλλων ἡκεῖν τὸν βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πᾶσαν αὐτὴν πυρπολέεσθαι. Nub. 1497. τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν; Th. 726. καταίθειν τὸν πανοῦργον, πυρπολεῖν θ' ὅσον τάχος. Av. 1580. *πυρπόλει* (*kindle, blow into flame*) τοὺς ἄνθρακας.

1083. *ἐξαιρέω*, fut. *ἐξελεῖν*, *to take away by force, particularly as booty*. Dem. 658, ult. *ἐξεῖλεν ὑμῶν τὰ χωρία*. Homer doubles the preposition. Π. II. 690. *τὴν ἐκ Λυρνήσσου ἐξείλετο*. IX. 330. *τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ* | *ἐξελόμην*. With dat. Od. XVI. 217. *αἰγυπιοὶ γαμφώνυχες, οἷσί τε τέκνα* | *ἀγρόται ἐξείλοντο*.

1085. *ὀξίνης*. (ὄξος. Theoc. Id. 15. 148. *χώνηρ ὄξος ἅπαν.*) Eq. 1304. *ὀξίνην Ὑπέρβολον*.

1086. Eurip. Heracl. 837. *ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς, ἐκαρτέρει μάχη*. Ib. *χελύνη* (*χελίος, χάω, χανδάνω, χέω, hio*), *lip*. Tyr. II. 22. *χελίος ὁδοῦσι δακῶν*. Eurip. Bacch. 621. *χέλεις διδοῖς ὁδόντας*.

<sup>n</sup> Is it in relation to language or manners, that the most distinguished people in Europe are politely designated by the Chinese *outside barbarians*? For the Jewish notions attached to their word צִיִּיִן, see Gesenius in v.

ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.  
 ἀλλ' ὅμως ἀπώσάμεσθα ξὺν θεοῖς πρὸς ἐσπέρα.  
 γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.  
 εἴτα δ' ἐσπόμεσθα θυννάζοντες ἐς τοὺς θυλάκους, 1090  
 οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι·  
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι  
 μῆδέν' Ἀττικῷ καλεῖσθαι σφηκὸς ἀνδρικώτερον.  
 ἄρα δεινὸς ἦ τόθ' ὥστε πάντα μὴ δεδοικέναι,  
 καὶ κατεστρεψάμην 1095  
 τοὺς ἐναντίους, πλέων ἐκεῖσε ταῖς τριήρεσιν.  
 οὐ γὰρ ἦν ἡμῖν ὅπως

1087. τοξευμάτων. Herodot. VI. 112. οἱ δὲ Πέρσαι, ὀρέωντες δρόμῳ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμενοι· μανίην τε τοῖσι Ἀθηναίοισιν ἐπέφερον, καὶ πάγχυ ὀλεθρίην, ὀρέωντες αὐτοὺς εὐντας ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου ὑπαρχούσης σφί, οὔτε τοξευμάτων.

1088. ἀπωθεῖν. Herodot. I. 173. οἱ δὲ ἀπωσθέντες, ἀπίκοντο τῆς Ἀσίης ἐς γῆν τὴν Μιλυάδα. Dem. 408, 22. τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰτίους ἀπώσασθαι. Andoc. 6, 30. ἀπωθεῖσθαι φίλους.

Ib. ξὺν θεοῖς. II. IX. 49. XXIV. 430. III. 439. XI. 791. XV. 403. Pind. Pyth. IX. 2. (Boeckh.)

Ib. πρὸς, with dat. of place, and signifying *near*, occurs frequently enough, (Lysist. 280. Av. 1482. 1553. 1694.) but I am not prepared with another dat. of time.

1089. "Quasi dicat, *felicibus auspiciis*. Est enim noctua Minervæ sacra, præsidi Athenarum." Bergl.

1090. θυννάζοντες, pricking as fishermen do a tunny fish. The salmon-spearers of Scotland and the readers of sir W. Scott will need no further information for entering into the sport. Bergler compares Æsch. Pers. 424.

Ib. θυλάκους, sacks or bags, here trousers. Eccl. 382. 733, &c. The nature of the compliment paid to Athenian valour, will be understood from Herodotus, VI. 112. Ἀθηναῖοι δέ, ἐπεὶ τε ἀθρόοι προσέμειξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγῳ. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν ἡμεῖς ἴδμεν, δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθιῆτά τε Μηδικὴν ὀρέωντες, καὶ τοῖς ἀνδράς ταύτην ἐσθιμένους· τέως δὲ ἦν τοῖσι Ἑλληνισι καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι.

1093. Pl. 561. παρ' ἐμοὶ δ' ἰσχυροὶ καὶ σφηκῶδεις καὶ τοῖς ἐχθροῖς ἀνιαιροί.

1094. ἦ. On the subject of ἦ for ἦν, see Hermann's Preface to his edition of the *Oedipus Tyrannus*, and Blomf. in *Choeph.* p. 51.

1097. Ordo verborum: οὐ γὰρ ἦν ἡμῖν φροντίς (v. 1100) ὅπως ἐμελλομεν κ. τ. λ. *our thought was not then by what way we might do so*



ῥῆσιν εὖ λέξειν ἐμέλλομεν τότε, οὐδὲ  
 συκοφαντήσιν τινὰ  
 φροντὶς, ἀλλ' ὅστις ἐρέτης ἔσσιτ' ἄριστος.  
 τοιγαροῦν πολλὰς πόλεις Μῆδων ἐλόντες,  
 αἰτιώτατοι φέρεσθαι  
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ-  
 πτουσιν οἱ νεώτεροι.

1100

and so. Conz refers to similar declarations by the poet, Nub. 1176. sqq. Ran. 970—991. Av. 1696—1706.

1100. ἐρέτης. "Triremes were of different kinds, either swift (ταχείαι), or military transports (στρατιωτιδες, ὀπλιταγωγοί): the crews of the swift triremes consisted of two descriptions of men, of the soldiers or marines appointed to defend the vessels, who were called epibatæ; and of the sailors. The seamen, under whom are included the whole crew, with the exception of the soldiers, are sometimes called servants (ἰπηρέται), sometimes sailors (ναῖται): in the more limited sense, however, the rowers (ἐρέται, κωπηλάται) are distinct from the servants and sailors, and only comprise those who were employed at the steerage, sails, cordage, pumps, &c. Finally the rowers were of three kinds, Thranitæ, Zugitæ and Thalamitæ." Abridged from Boeckh, I. 373.

1102. αἰτιώτατοι. Dem. 670, 17. τοῦ μὴ λαβεῖν Ἀμφίπολιν πάντων οὗτος αἰτιωτάτος ἐστι. 742, 26. αἰτιωτάτου μετὰ τοὺς θεοὺς ὄντος τῆς καθόδου τῷ δήμῳ. Lysias, 126, 8. αἰτιωτάτος ὀλιγαρχίας.

1103-4. The subject is again alluded to by the female revolutionists in the Lysistrata.

εἰ δ' ἐγὼ γυνὴ πέφυκα, τοῦτο μὴ φθονεῖτέ μοι,  
 ἦν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων.  
 τοῖς δὲ δυστήνοισι γέρουσιν οὐ μέτεσθ' ὑμῖν, ἐπεὶ  
 τὸν ἔρανον τὸν λεγόμενον παππῶν ἐκ τῶν Μηδικῶν  
 εἶτ' ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς,  
 ἀλλ' ὑφ' ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν.

649—656.

1104.

Semi-Chorus.

O the days that are gone by, O the days that are no more,  
 When my eye was bold and fearless, and my hand was on the oar!  
 Merrily then, O merrily, I beat the brine to lath,  
 And the sea once cross'd, sack'd cities were the foot-tracks of  
 my path:

O the days that are gone by!  
 Then with none was care to find  
 Dainty words and speech refin'd;  
 Reasoning much on taste and tact,—  
 Quick of tongue, but slow to act!

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε 1105  
 τοὺς τρόπους καὶ τὴν δίαιταν σφηξὶν ἐμφερεστάτους.  
 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον  
 μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον·  
 εἶτα τᾶλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.  
 ξυλληγέντες γὰρ καθ' ἑσμούς, ὥσπερ εἰ τάνθρηνα, 1110  
 οἱ μὲν ἡμῶν οὐπερ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,  
 οἱ δ' ἐν ᾧδείῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις

Lie nor scandal then pull'd down  
 Worth and honour through the town!  
 (Vile informers were a race  
 Known no more than liars base);  
 But who handled best the oar,  
 He the palm of merit bore:  
 This it was gave Medes the law;  
 And for isle and town did measure  
 Toll and stipulated treasure,  
 That rich store, on which at pleasure  
 Worthless boys now lay their paw.

1106. δίαιταν, *mode of life*. Æsch. 78, 4. σῶφρονα καὶ μέτριον πεφυκέναι πρὸς τὴν καθ' ἡμέραν δίαιταν. Ib. ἐμφερῆς . . τι τι, frequent in Herodot. 1110. ἀνθρήνια, *wasps' nests*.

1111. τοὺς ἑνδεκα. Magistrates, to whom was committed the general superintendence of the Attic jails, and to whose custody were consigned all those on whom sentence of death, or bodily punishment of any kind had been passed. (Wachs. III. 350.) They also acted in many cases as judges in the First Instance (Tittmann, 226. 234. Kopke, p. 618.), and on some occasions could at once put delinquents to death. (Auger, I. 241. Tittmann, 237.) Though called the Eleven, they were in fact only ten (each of the tribes furnishing a single member): their γραμματεὺς or clerk, (Schömann, p. 372.) however, being included among them, they were termed the Eleven.

1112. ᾧδείῳ. The Odeum lay between the temple of Bacchus and the street of Tripods. It answered several purposes. Here the Choregi practised their choruses (Suid. ᾧδεῖον—εἰς τὸ ἐπιδείκνυσθαι τοὺς μουσικούς); here doles of corn were occasionally measured out to the people (Dem. 918, 8.); and here, as Tittmann supposes (p. 228.), were held the courts of law, which decided on all matters

o See the acute manner in which Demosthenes sifts the defects of the decree proposed by Timocrates, in regard more particularly to these magistrates, 725, ult. 726, 12. 746, 4. See also in the same speech respecting the Eleven, 750, 22—751, 10. 762, 1. Read also Aristot. Polit. lib. VI. c. 8.

ξυμβεβυσμένοι, πυκνὸν νεύοντες εἰς τὴν γῆν, μόλις  
ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.

ἔς τε τὴν ἄλλην δίαιταν ἔσμεν εὐπορώτατοι. 1115

πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.

ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,

οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φόρου

τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.

relating to that most important subject. The Odeum was smaller than the theatre of Bacchus, and was covered in. With its various halls it was capable of containing three thousand men on foot and horseback. Wachsm. IV. 366. For the names of the other Heliastic courts of justice, see Tittmann, p. 228. Wachsm. III. 314.

Ib. πρὸς τοῖς τειχίοις. "Intelligendum est, de regione quadam circa muros, ubi judicia haberi solita erant, quum Aristoph. toto in loco ad carpendam immensam in civibus suis litium lubidinem præsertim indigitare vult, fere nullam Athenis regionem vacuam esse judiciis ac tribunalibus." Conz. Ib. δικάζουσι sc. δίκας.

1113. ξυμβεβυσμένοι, crowded close together. "Alludere videtur poeta ad tribunalis nomen Parabyston." Conz. The allusion is rather, I think, to the great numbers congregated into Athens by the stern policy of Pericles. κατεσκεύασαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ, καὶ ὡς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τεῖχη ἔκκησαν, κατανειμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. Thucyd. II. 17. Our author continually alludes to this subject.

1114. σκώληκες, worms. II. XIII. 654. θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῃ. Ib. κύτταρος (κύτος), every kind of hollow empty space; here, a bees' cell. 1115. ἄλλην, altogether. See former note. Ib. εὐπορώτατοι, most fertile in resources. Soph. Antig. 359. παντοπόρος, ἄπορος ἐπ' οὐδέν.

1117. κηφήνες, drones, a source of contemptuous similes with writers of all ages. Let us be allowed to quote one of the earliest at some length.

τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄνδρες, ὅς κεν ἀεργὸς  
ζῶῃ, κηφήνεσσι κοθούροις εἵκελος Ῥόργῃν,  
οἳ τε μελισσάων κάματων τρύχουσιν ἀεργοὶ  
ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,  
ὥς κέ τοι ὠραίου βιότου πλήθωσι καλῖαί.  
ἐξ ἔργων δ' ἄνδρες πολύμηλοὶ τ' ἀφνειοί τε·  
καὶ τ' ἐργαζόμενος, πολὺ φίλτερος ἀθανάτοισιν  
ἔσσειαι, ἢ δὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς.  
ἔργον δ' οὐδὲν ὄνειδος, ἀεργίῃ δέ τ' ὄνειδος.

Hes. Op. 301-9. See also his Theog. 594-9.

1119. ταλαιπωρούμενοι, suffering hard labour of any kind; (τλάω,

τοῦτο δ' ἔστ' ἄλγιστον ἡμῖν, ἣν τις ἀστράτευτος ὦν 1120  
 ἐκροφῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὕπερ  
 μήτε κόπην μήτε λόγχην μήτε φλύκταιναν λαβών.  
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ  
 ὅστις ἂν μὴ ᾔχη τὸ κέντρον, μὴ φέρειν τριώβολον.

πῶρος, *obduration of any kind, hard swellings on the bones.*) Dem. 11214, 2. τῶν ἀρχαίων ναυτῶν ταλαιπωρουμένων μὲν πολλὰ, ὠφελουμένων δὲ βραχεία. Also, 385, 1. Herodot. IV. 134. τῶν στρατιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς ταλαιπωρίας ἐξαπατήσαντες. Plut. in Bruto, 37. σῶμα ταλαιπωρούμενον. 1121. ἐκροφῇ, Reiske. ἐκφορῇ, Br.

1122. φλύκταινα, (φλύω, φλύζω, φλέω,) *a blister.* For the large family of which the latter verb was the parent, see Passow in voc. 1123. ἐμβραχὺ, *in all shortness, to speak shortly.* SCHOL. ἐμβραχὺ Ἀττικὴ συνήθεια, οὐδὲν πλέον δηλοῦσα ἢ τὸ βραχὺ, ὡς ἐμφαγεῖν τὸ φαγεῖν.

1124. The best comment on this Chorus, or rather on the whole of the preceding drama, will be found in the eighth book of Plato's Republic. Socrates and Adimantus are there discussing the various causes and steps by which a democracy gradually resolves itself into a tyranny; but one portion only of the dialogue properly belongs to our present subject. Soc. When I mentioned the word 'disease,' I meant by it that race of idle consumers, of whom those who are boldest take the lead, while the less bold are content to follow. These we formerly compared to drones—some to drones with stings, the others to drones without stings. Ad. And the comparison was just. Soc. In a body politic these two classes of men create the same disturbance, as phlegm and bile do in the human body. A wise legislator therefore (who may also be termed a state-physician) deals with them as a wise bee-master does with drones. His first and great concern will be, that none such intrude into his hive; but if his vigilance be eluded, his next care will be to cut out the comb and the drones together. Ad. It is unquestionably his best resource. Soc. That we may see our object more clearly, let us act as follows. Ad. How? Soc. Let us by an effort of the understanding divide a democracy into three parts, which are in fact its natural divisions. One of these parts is that class of which I have just spoken: it is found in democracies not less than in oligarchies, and in both it owes its birth to the same cause; viz. undue power: but with this difference,—that in a republican state the race are far more active and acrimonious than in an oligarchy. Ad. Why so? Soc. Because possessing no credit in the latter government, and being carefully excluded from all offices of state, they have neither the experience which practice gives, nor the strength which combination furnishes: whereas in a democracy, some few individuals excepted, they constitute the ruling power. To the hottest and most violent among them are assigned all offices of speech and action; the rest take up a posi-



tion near the public pulpits, humming and buzzing, and suffering none else to open mouth: so that with some few exceptions, all the affairs of the state may be said to be administered by them.

*Ad.* It is even so. *Soc.* We now come upon another class widely distinct from that, which may be termed the mob. *Ad.* Its nature?

*Soc.* Where there is a general struggle for making money, the natural course is that those become the most wealthy, who are most distinguished for the wisdom and propriety of their conduct.

*Ad.* Like enough. *Soc.* And consequently we come upon a race, where our drones find at once the most honey, and the easiest to be got at. *Ad.* How in fact should they get it from those who have little to lose?

*Soc.* Hence I imagine the common form of speech, which describes men of wealth as *drones' food*. *Ad.* And the term is correct.

*Soc.* The third class consists of the great body of the people. At once busy and idlers (αὐτουργοί τε καὶ ῥαπράγμονες), they possess little property: they form, however, the most numerous portion of the community, and when assembled in the ecclesia, are in fact the sovereign power.

*Ad.* True: but then they are not over hasty to assemble there, unless a portion of honey be dealt out among them.

*Soc.* Right: hence those who preside in such assemblies take care that some honey shall ever be forthcoming; and this is done by getting possession of the property of the rich, which they dole out to the people, keeping always the best part for themselves.

*Ad.* Such is certainly their notion of division. *Soc.* The persons thus plundered are necessarily driven to protect themselves by such speeches in the assembly, and by such actions out of it, as they best can.

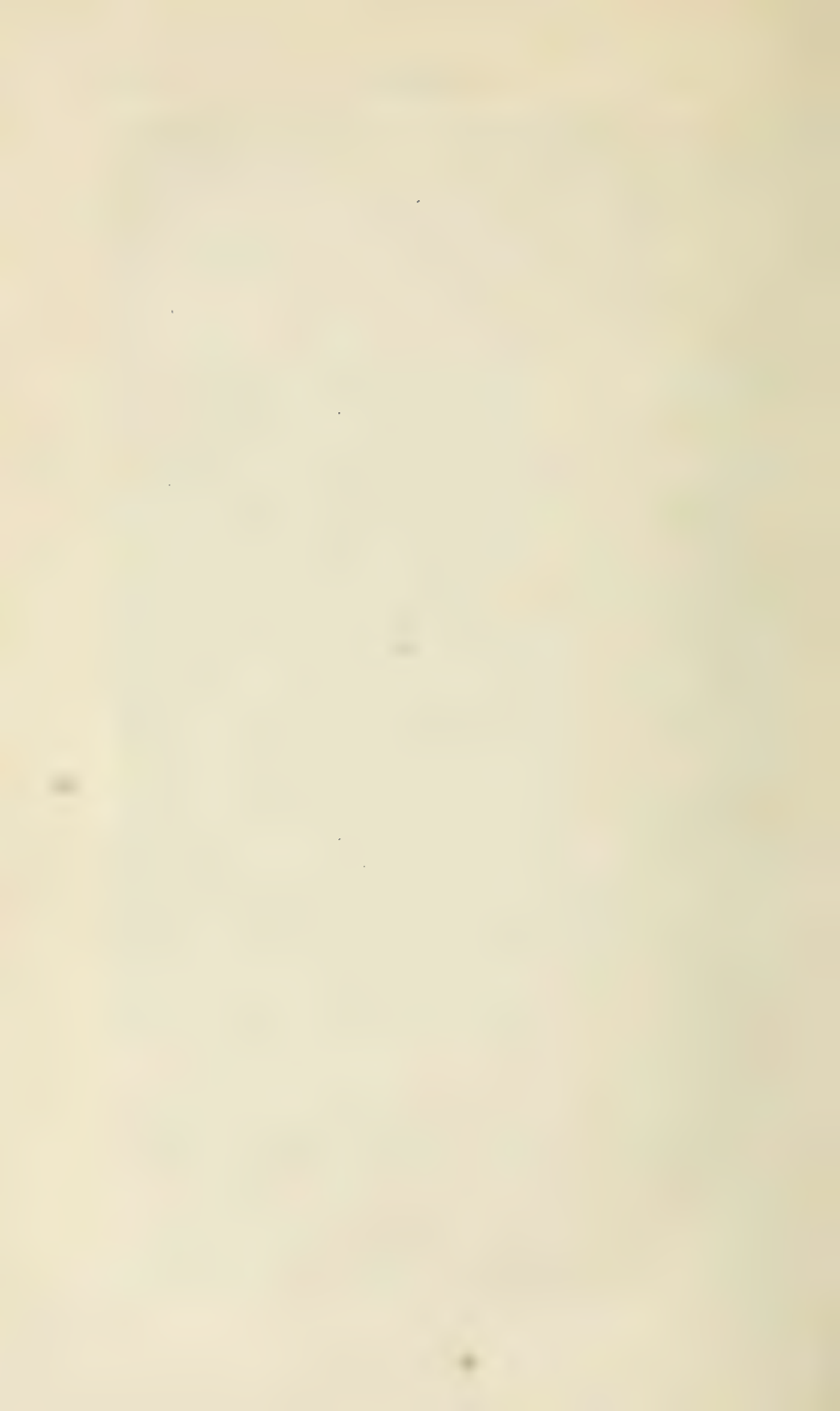
*Ad.* How can it be otherwise? *Soc.* Upon this follow charges and accusations from the other side, by which men, innocent it may be of any such intentions, are denounced as persons wishing to destroy the popular government, and set up an oligarchy.

What next? Seeing the populace disposed to put upon them every injury—not so much from natural ill-will, as from ignorance, and in consequence of the deceptions practised by artful calumniators—the accused have no choice left, but of necessity become what they were accused of being; the fault resting not so much with themselves, as with the drones, who prick them with their stings, and drive them to those extremities.

*Ad.* It cannot be denied. *Soc.* Then comes the whole train of impeachments, denunciations, charges and counter-charges. *Ad.* It is most true.—But it is time for our version to close.

*De Rep. VIII. 564, 5.*

¶ Ficinus translates: *quotcumque ipsi sua duntaxat curant, nec alienis se implicant*. But of how many Athenians could the latter point be predicated, or where will it be found a second time in the writings of Plato? The πολυπραγμοσύνη of his countrymen is a source of constant sarcasm with him.



## APPENDIX.

A. F. L.—As the insertion of these notes would have swelled this volume to an inconvenient size, they are reserved for a future play, to which they equally refer.

### NOTE B. p. 7.

AFTER all the learning and ingenuity which have been expended on the ancient mythologies, no writer of any caution sets foot on those adventurous regions, without feeling the ground perpetually unsafe beneath him: inconsistency and contradiction often meeting him, when his conclusions appear to have arrived at almost mathematical certainty. It is a subject, however, which no commentator on Aristophanes can well avoid, and on the Bacchic worship more particularly, it becomes him to throw all the scattered lights which he can collect. A future play will oblige us for this purpose to take a very extensive view of the ancient mythologies, and to examine what grounds there are for supposing that a far higher school of theology once existed in Greece than that which its later religion exhibits, a school out of which was derived that purer morality and those sublime sentiments, which so often astonish us in the writings of Homer, Pindar, and the three great tragedians; and more particularly in the fragments of the latter. With this better theology the Bacchic worship appears, in more places than one, to have come into a violent collision; the worship apparently beginning with the softer <sup>a</sup> sex. Wherever it appeared, discord and blood, separation of families and <sup>b</sup> impurity of manners followed: the popular

<sup>a</sup> In the Bacchic followers, and they must be diligently studied for the purpose of ascertaining the nature of his worship, the *Menades* appear to represent that pensive melancholy, which is the first stage of religious enthusiasm among the softer sex; the *Bacchæ*, the frantic excesses in which such previous melancholy generally ends. (See *Creuzer*, III. 2. §. 10-13.) That satyrs and *sileni* should make their appearance among females thus previously disposed, will surprise none, who have studied the aberrations of the female mind in other religions besides those of *Bacchus*.

<sup>b</sup> If Mr. *Faber's* etymologies (*Horæ Mosaicæ*, I. 95.) and theories could be relied on (they certainly deserve attention), this would be easily accounted for.

party however triumphed, and an entire wreck of better doctrines would probably have taken place, had not wiser persons <sup>b</sup>interposed, and either by incorporating, as at Athens, the Bacchic worship with a worship of a purer nature, or by the institution of Bacchic mysteries themselves, contrived to furnish something like a counter-check to the mischief which the outer worship, if left to the mere populace, was likely to introduce. The part which the great comic poet of Athens took in a matter, with which his department of art made him so deeply connected, is clear and satisfactory, both as concerns the original rites themselves, and the attempt to engraft others upon them. Bound by the very nature of his office, to furnish some of those grosser materials which religious custom had attached to the returns of the Dionysiac festivals ("what because thou art virtuous, shall there be no more cakes and ale? Aye by the gods, and ginger shall be hot in the mouth too"), the few specimens of his works now left contain more than one declaration of his determination to bring the indiscretions of the Bacchic worship within as narrow a compass as <sup>c</sup>possible, while from other sources we learn, that to the engrafting of the Phrygian upon the Grecian Bacchus, and thus introducing new sources of licentiousness and fanati-

<sup>b</sup> In the Theban contest, I believe the seer Tiresias may be considered as the representative of this moderating party. In the Bacchic groupe, it is Silenus, (not the Silenus which painters delight to represent,) but the god's attending confident and counsellor, the lord of irony, as Creuzer calls him, that singular being, ever laughing at himself and others,—hanging to a higher world by his shrewd and sagacious intellect,—but in habits and associations not unwillingly sinking to a lower one. I have no doubt that on this singular character was modelled the Platonic Socrates: a dramatic character to which in depth of conception and power of execution, any single effort of Shakespeare himself is no more to be compared "than I to Hercules."

<sup>c</sup> It will doubtless appear to many an extravagant fancy, yet I cannot help thinking, that in the Bacchæ of Euripides (that singular play, in which the poet appears so evidently embarrassed between his own moral feelings respecting the rites of Bacchus, and the necessity of succumbing to popular prejudices on the subject) many of the sarcasms apparently directed against Pentheus, were in fact meant to apply to Aristophanes, and thus to excite a religious prejudice against him for his efforts to give the old comedy a better spirit than had yet been evinced in it. That the attention of Aristophanes had been called to the Bacchæ of Euripides, is clear from the ridicule which he directs against some of the language of that play (cf. Bacch. 887. and Ran. 100. 311.); and it is observable that the same comedy which contains these allusions is the one in which of all others the merits of Euripides as a dramatist are put to the severest test, and that further the Chorus of the piece, both in themselves and in their chaunts and hymns, are of such a nature as was most likely to soothe and conciliate his audience, if any offence had been taken on a point on which they were peculiarly susceptible. On the point of chronology, see Elmsley's *Bacchæ*, p. 14.



cism, he offered the most determined <sup>d</sup> resistance. With these prefatory remarks we proceed to offer a few notices on the Phrygian god himself, and on the singular word (*βουκολεῖν*) here applied to him; while an extract from the great orator of Greece will tend as well to throw light on the nature of the Sabazian rites themselves, as to strengthen some of the remarks previously made.

The birth of the god we find wrapt up in one of those ancient tales, which though generally explicable on astronomical principles, are often conveyed by ancient writers in a metaphorical language, more decorous to allude to than to express. In the Sabazian mysteries it was expressed by the formula, “*Taurus draconem genuit, et taurum <sup>e</sup> draco,*” and a further intimation of its meaning given by passing a serpent through the bosom of the candidate and drawing it from the bottom of his robes. As to the etymology of the word;—Sainte-Croix derives it from *Σάβοι*, the name of the priests who attached themselves to the worship of the god. M. de Sacy inclines to derive the term from *Saba*, the name of an Arabian hill and country. The great orientalist Von Hammer, if I remember right, considers it a Persian word, which implies “clothing all things with green,” and consequently a cognomen of Mithras, who was considered as the genius of spring. To those who believe with the learned Schelling, that in developing the terms of ancient mythology, we must look first to Greek testimony and Greek speech, and where they fail us, to the Hebrew or Phœnician language, (which in fact are but <sup>f</sup> one,) the opinion of Bochart seems at once simple and judicious, which derives the word from *חָבַד*, *to drink hard, or to excess*. And thus much for <sup>g</sup> etymology.

<sup>d</sup> “*Novos vero deos sic Aristophanes facetissimus poeta veteris comœdiæ vexat, ut apud eum Sabazius et quidam alii dii peregrini judicati, a civitate ejeciantur.*” Cicero de Legg. I. 2.

<sup>e</sup> Both these symbols, the bull and the serpent, appear in the curious monument to which attention has been drawn in the text. The *βούκολος* with his staff, and the hound, who casts a backward look upon the bull, may also have some reference to the text, but of what nature the reader must form his own conjectures from a study of the monument itself.

<sup>f</sup> See Bellermin's “*Versuch einer Erklärung der Punischen Stellen im Pœnulus des Plautus.*”

<sup>g</sup> Men of learning are of course aware of the pleasantries which wits allow themselves on this subject; but knowing how closely *words* are connected with *things* in the primeval languages, and what important deductions often depend

That at this distant period we should be able to furnish any distinct meaning of a *slang* word (and the word *βουκολεῖς* here put into the mouth of a Phrygian slave was probably nothing more), is not to be expected: but the principal word out of which it is formed (*βοῦς*, *κολέω*, or *κόλον*) is too closely connected with the Bacchic religion, not to deserve some illustration. "Horn-bearing" (*κερασφόρος*), "golden-horn'd" (*χρυσόκερος*), "bull-horned," "bull-visaged," such are the epithets frequently applied to the god of <sup>h</sup> wine, and the name of the animal itself is often put for that of the god. "Appear, O <sup>i</sup> bull," is one of the invocations of the Bacchic Chorus in Euripides (v. 1015), when calling upon their peculiar deity. And so again the song of the women of Elis: "Come, thou hero Dionysus, into thy holy temple by the sea: hasten with the steer-foot into thy temple with good gifts:" and then the double exclamation, "Holy steer! holy steer!" (Plut. Quæst. Græc. p. 299. B. Idem de Isid. et Osiride p. 364. F.) Whence these epithets and why this appellation? We must look to the Zodiac and Egyptian mythology for an explanation. In Egyptian doctrine, the sun in Aries, the first light of the new year, was Amun; in Taurus, he was Osiris. Again; the sun in Taurus or the steer-sign was in the domicile of Isis, i. e. Venus: then began the great process of vegetation and fruitfulness throughout the world: and Osiris and Isis, represented with the steer attributes, were to Egyptian eyes symbols conveying briefly but exactly the same ideas as those which the poet Thomson has expanded into some 6 or 700 <sup>k</sup> impassioned verses. But further; in Egyptian mythology the union of Osiris and Dionysus or Bacchus is so close,

upon the right acceptance of a single word, they treat such persons as they do children of a smaller growth—laugh at their pranks, pat them on the head, and then sending them to their couch, resume their studies, as if no such idle babble had disturbed them.

<sup>h</sup> C. G. Schwarz Miscel. Polit. Human. p. 72. Sickler's Cadmus, p. 106. Creuzer's Dionysus, I. 283.

<sup>i</sup> "In hac scena non solum Pentheo, verum etiam spectatoribus τεταυρωμένος induci videtur Bacchus. Ejus ἀποταύρωσις erat larva tauri caput referens." Elmsl. ad Bacch. v. 920.

<sup>k</sup> A single extract will serve as a key to the whole.

While thus the gentle tenants of the shade  
Indulge their purer loves, the rougher world  
Of brutes below rush furious into flame  
And fierce desire. Thro' all his lusty veins  
The bull, deep-scorch'd, the raging passion feels.

SPRING.

that among the ancients the two names often form but one; hence the steer-attributes belonging to the one, may naturally be looked for in the other: and the propriety of this will appear still stronger, if we consider Osiris as the Nile, and Bacchus, not as the mere god of wine, but as the great principle of vernal humidity or fluidity, and consequently of fecundation. That the ancients should have deemed water, as they certainly did, the <sup>l</sup> origin of all things, and have deified no representation of that important principle, was not very probable. The older mythologies give that honour to <sup>m</sup> Rhea, the mother of Isis and Osiris; but that doctrine does not preclude us from establishing a subordinate principle, and by attributing that principle to <sup>n</sup> Bacchus, we shall not only find further reason for the steer-attributes assigned to him, but also be better able to account for many of the traditions and phenomena surrounding him. Why else by the Argives was he called up from the deep as the steer-god with trumpets crowned with ivy (Creuz. III. 94.)? Why is he represented in another legend as a steer-god rising out of the sea, and consigned to the care of the nymph Maia, who by the father's side was sprung from Æther, and by the mother's side from Ocean? (Creuz. III. 271.) Why of the numerous birth-places assigned to him, are the greater part hills, sometimes hills from which mighty rivers descend, sometimes like that of Pangæum (Creuz. II. 360.) hills covered with roses and rich flowers, all kept alive by the influence of Bacchus? It would be endless to multiply similar questions. Even his Theban birth amid storm and lightning—the

<sup>l</sup> Creuzer, III. 298. 438. That this opinion of water being the origin of all things was not confined to profane writers, see Schleusner (II. 1031.) on 2 Pet. iii. 5. also Wahl, Bretschneider, and the learned editor of Parkhurst's Greek Lexicon.

<sup>m</sup> Ihre Mutter aber, in deren Schoosse sie beide zugleich gelegen und sich begattet, ist Rhea, 'Ρεῖα, das Fliessen, die Urfeuchtigkeit; sie ist das Principium, der Anfang der Welt; alles ist aus dem Feuchten geworden. Creuzer, I. 282.

<sup>n</sup> This feeling of a general principle belonging to Bacchus evidently hangs over the mind of Euripides in the following passage, though he finally fixes upon the more confined one.

δύο γὰρ, ᾧ νεανία,  
τὰ πρῶτ' ἐν ἀνθρώποισι· Δημήτηρ θεὰ,  
(γῇ δ' ἐστίν, ὕνομα δ' ὀπότερον βούλει, καλεῖ),  
αὕτη μὲν ἐν ξηροῖσιν ἐκτρέφει βροτούς.  
ὁ δ' ἦλθεν ἐπὶ τὰντίπαλον ὁ Σεμέλης γόνος,  
βότρυος ὕγρον πῶμ' ἤϊρε, κείσσηνέγκατο  
θηητοῖς.

Bacch. 274.

pillar which starts up to receive him—the ivy-leaf which encloses him, and his subsequent transfer to the thigh of Jupiter—will surprise none, who in point of fact know in what manner the rainy season commences in tropical climates, the shifts to which their inhabitants are often driven for shelter, or who in mythological legends remember that Jupiter and the Air are one, and that in the Greek language the god's thigh and a celebrated mountain in India, to which the principle of fluidity might well be traced, are the ° same. But I hasten to quit this field of speculation, briefly remarking, that wherever a Bacchic worship prevailed, there were invariably found the bull, the serpent and the phallus, all symbols of revivifying and fecundating nature.

That a worship naturally of so joyous a nature, should have speedily degenerated into great licentiousness, is no more than we might expect: and from the eloquent and indignant language of ancient P writers, it should seem that the Sabazian revels were particularly offensive: the resistance made to them, however, in Athens by the great poet, whose talents gave him so much sway, had evidently checked their influence there, and in the age of Demosthenes we find none but people of the lowest order engaged in them. This may be gathered from a series of sarcastic observations which that orator throws out on his distinguished rival, whose mother appears to have been a busy agent in propagating the Sabazian rites among the lower orders. (Whether such displays

° *Μηρός* and *Meru*. (Creuz. III. 98.) The following remarks by the same learned mythologist, when speaking of the Himmalaya mountains, deserve attention. “Wo diese Gebirge aus einer Wurzel ausschliessen, und von wo aus sie sich nach beiden Seiten hin verzweigen, da ist der Indischen Menschheit Wiege; von dorthier kommen die Götter, Genien und Menschen herab, von dort auch der Urmythus. Von dort gehen die vier grossen Landesströme aus: der östlichste, *Buramputra* d. e. der Knabe *Brahma*, der sich alsdann mit dem Ganges vereinigt, und so die grösste Wassermasse der alten Welt bildet; der Ganges selbst, der gleichfalls in jenen Hochgebirgen entspringt, durchströmt hierauf die Ebenen *Bengalens*, wo er in religiöser Anschauung zum heiligen Weibe *Ganga* wird. Der dritte, *Indus* oder *Synd*, d. i. der *blaue, schwarze*, fliesst durch die westlichen, den Griechen allein bekannten Gegenden, das Land *Panjab*; und er und die Berge, von wo aus er seine Richtung nimmt, sind es besonders, die unsere ganze Aufmerksamkeit in Anspruch nehmen. Dort ist der grosse Berg *MERU*, wo die Urkraft Gottes verborgen, wo der Gott begraben liegt. Auf diesem Berge hausen die vier gewaltigen Thiere, das Pferd, die Kuh, das Kameel und der Hirsch, aus deren Mäulern sich die vier mächtigen Ströme, der *Buramputra*, *Ganges*, *Indus* und *Oxus*, ergiessen.” I. 536.

p See more particularly *Clemens Alexand. Valer. Maxim. l. 3. c. 3.* and *Sainte-Croix, II. 93.*



of sarcastic talent in a great statesman make up for the loss of moral dignity which generally follows them, it is not my business to decide: too happy if the following version shall not be thought to do injury to that style, in general at once so noble and so simple, but which, here wandering into an almost Aristophanic boldness of expression, requires to be perpetually expanded and diluted.) After some previous observations on his own birth and education, the orator continues—"Such to the present hour has been my condition and mode of life. I might say more; but let it pass: I have no wish to magnify myself, or offend others by so doing. Turn we now to our man of dignity, to him who considers others as worthy only of the spittle of his mouth, and beg him to compare his fortunes with mine. (*Addresses himself to Æschines.*) Born and bred in veriest poverty, your earliest years found you attached to a mean school, of which your father was the preceptor. To prepare the ink, to sponge the benches, and to sweep the school-room, such were your occupations: occupations befitting a menial, but unworthy a free man's son. Arrived at manhood, you became your mother's aid: as she performed her stock of initiatory rites, you read the mystic formulæ, and bore a part in all the subsequent operations. At night it was your business to clothe the candidates in skins of fawn, to pour them out huge cups of wine, to wash them with the lustral water, to cleanse their skin with loam and bran, and the holy rites thus done, to raise them up and bid them cry,

(*mimics*) 'My bane I have fled,

And my bliss I have sped;'

none, as was your boast, giving forth the holy shout with such a potent voice as yourself. (*Turns to the dicasts or the bystanders.*) Verily I can believe it: for who that hears those powerful tones of declamation in which he now indulges, can for a moment doubt that his religious exclamations were pre-eminently grand? (*To Æschines.*) The day found you a different employment. You had then to conduct your noble troop through the public streets; their heads crowned with fennel and with poplar-leaves, while yourself were seen—now pressing the copper-red serpents—now elevating them above your head—now shouting 'Evoi, Saboi'—now raising a dance

to the words ‘Hyes Attes,’ ‘Attes <sup>p</sup> Hyes,’ while all the crones and beldames of the quarter honoured you with the pompous titles of ‘exarch,’ ‘chief-conductor,’ ‘chest-carrier,’ ‘fan-bearer:’—gingerbread and cake and twisted bun meantime falling plentifully upon you, as the rewards of your pious labours! Happy and distinguished lot! who can think it were his own, and, so thinking, not deem himself supremely blest!” Dem. 313, 5—314, 2.

NOTE C. p. 25.

The reader of the Knights of Aristophanes (and who, with any pretensions to scholarship, is not in some degree master of a production, the humour of which has often been copied by political writers, but the language of which the colder inflexions of modern dialects will never be able to naturalize) is well aware of its general construction. In that humorous comedy, the sovereign multitude of Athens is, under the character of Demus, represented as a little testy, bilious old man, whose *judicial* habits are intimated by the *bean* diet on which he feeds, as his *legislative* habits are by his being termed a parishioner of Pnyx. Out of a large retinue of slaves, the three principal are a Paphlagonian (Cleon), and the two illustrious captains of the day, Demosthenes and Nicias. By tickling at once his master’s palate and ear, the Paphlagonian gradually gains his confidence, which is further increased by assisting in his private studies. The old gentleman’s reading was indeed but small, being in fact con-

<sup>p</sup> “A by-name of Sabazius or Bacchus, Meineke Euphor. XIV. p. 60. In Hesych. also *Τεύς*: apparently the god of fruitfulness and humidity: hence also his mother Semele was called *Ἴη*, and the nymphs who reared him *Ῥάδες*.” Passow. See also Creuz. III. 124. 361. Sickler, (Cadmus, p. 103. ff. 127. ff.) referring all these words to a Hebrew origin, supposes them to have been sung or said in the temple, where the mysteries were celebrated, by two choruses; the one of mystæ, the other of priests. The first chorus having shouted *εὐοῖ! σαβοῖ!* i. e. in Hebrew words, *My father! my nourisher!* the chorus of priests or the cohes replied:

*Ἦς! ὦς ἡν! He is the fire (light)!*

*Chor. of Mystæ.*

*Ἄττης! ὦς ἡν! Thou art the fire (light)!* and so repeatedly.

The theory before advanced of Bacchus being the principle of fluidity generally, would induce me to go a *letter* further than Sickler has done, and reading *ὦς* instead of *ὦς*, translate, *He is the overflowing stream; thou art the overflowing stream.*

finer to a few old musty oracles, over which however he pored, as diligently as the head of the Osbaldistones did over the pages of Gwilym; and the glosses and interpretations put on which by the artful Cleon hugely delight the aged dotard. The Paphlagonian's authority in the household becomes in consequence unbounded, and his fellow-slaves feel it in various ways. One he slanders, another he calumniates; of this he begs, of that he borrows; this he kicks, and that he scourges: and worse is to ensue if an intermediate bribe does not propitiate the brutal despot. The tyranny becomes intolerable: but how to get rid of it? Demosthenes, on a diligent plying of his flask, (to which he seems devotedly attached,) ascertains that a mode is laid down in those very oracles over which their master was wont to stupify himself. But then, these treasures are in Cleon's keeping, who loses sight of them neither day nor night. The theft however is accomplished, and the two slaves fall to their studies. And what a disclosure! Three persons in succession (and all salesmen—sellers of the public as well as of their private wares) the oracles had decreed should be the masters of Demus's property and person. The first is a seller of <sup>q</sup>tow: the next a seller of <sup>r</sup>sheep: the third a seller of <sup>s</sup>hides; and he is to be succeeded—hear it heaven and earth! by a seller of sausages, and not merely by a sausage-seller, but one exercising the lowest grade of the profession! To such a pass had revolutionary movements brought the country of Solon, Themistocles, and Aristides! The two students are stupified with astonishment; but the hand of heaven is evidently in the business: for scarcely is the discovery made, when one of the trade actually comes upon the stage, and—the two slaves accept the omen. Not so the sausage-vender—but let the worthy man speak for himself:

*Dem.* Hither, thou happiest of sausage-sellers!  
 I give you hail!—this way, dearest of men!  
 Mount up, thou saviour of our town, and us  
 The humblest of your slaves!

SCENE V.—SAUSAGE-VENDER, DEMOSTHENES, NICIAS.

*Saus.* Prithee, what wouldst  
 With me?

<sup>q</sup> Eucratez.

<sup>r</sup> Lysicles.

<sup>s</sup> Cleon.

q

- Dem.* This way, this way : list, friend, and learn  
The happy and the blessed man you are.
- Nic.* First rid him of his chopping-block ; then pour  
Into his ears how runs the oracle,  
And what the blessed fortune that awaits him.  
I'll turn an eye upon the Paphlagonian  
Within. *(Enters the house.)*
- Dem.* *(to the sausage-vender).* First please to lay those implements  
Upon the ground ; then do all courtesies  
And acts of adoration to the gods  
And mother ♀ Earth !
- Saus.* Anan !
- Dem.* Happiest of men !  
What wealth awaits thee ! thou to-day art nothing ;  
Yet shall to-morrow see thee lord of all,  
And Athens own thee for her topmost minister !
- Saus.* *(coldly).* Good man, I fain would wash me these intestines ;  
Why should you put a hinderance in my way,  
And make a flout at me ?
- Dem.* *(contemptuously).* Intestines, say you !  
Simplest of men !—your eyes this way awhile.  
Seest thou yon companies of men ? *(Points to the audience.)*
- Saus.* I do :  
What then ?
- Dem.* Of all these thou shalt be the lord  
And sovereign—the Pnyx, the ports, the agora,—  
Not one but waits thy ruling nod. The senate  
Thy feet shall trample on : our generals  
Shall fall like chips about thee : lord of stocks  
And sovereign of dungeons, thou shalt lock  
And thou shalt bind—nay, further, *(lowering his voice)* in  
the town-hall  
Shalt have a bed—nor want companion in it.
- Saus.* All this for me ?
- Dem.* Aye, and much more, believe me.  
But mount thy block, good friend, and cast thy eyes  
On yonder isles—dost see them ?
- Saus.* Yes.

♀ Alludes to a piece of Athenian superstition, which consisted in persons kissing the spot of ground on which they stood, when any piece of good luck happened to them.



- Dem.* The marts, the merchantmen—  
*Saus.* I mark them all.  
*Dem.* O thou art Fortune's very favourite!  
 The child of happiness!—your right eye, sir,  
 On Caria—your left upon Chalcedon.  
*Saus.* And call you this the top of happiness,  
 To have my eyes <sup>r</sup>distorted?—cry your mercy.  
*Dem.* Nay, you mistake—a whisper in your ear—  
 All these are so much money in your purse:  
 For thou wilt be—or there's no faith, be sure,  
 In oracles—a most prodigious man!  
*Saus.* Go to, you canting varlet: am not I  
 A sausage-vender? how shall greatness, then,  
 Sit on a man of my profession?  
*Dem.* Tut!—  
 It is the very source of greatness:—answer:—  
 Art not a knave? art not o'the forum? hast not  
 A front of brass?—can Fortune set her seal  
 Of greatness with more certainty upon thee?  
*Saus.* I cannot find in me that worthiness  
 And seal of future power you vaunt so mightily.  
*Dem.* Why surely, man, thou hast some squeamishness  
 Of honesty about thee! All's not right,  
 I fear:—answer: art fair? art honest? art  
 A gentleman?—how say'st?  
*Saus.* (*coldly*). Not I, by G—d!  
 I am, as all my fathers were, a blackguard.  
*Dem.* Then thou art blest:—Fortune hath stamp'd and mark'd thee  
 For state affairs.  
*Saus.* Nay, I want skill in <sup>s</sup> music;  
 And am the sorriest dabster e'en at letters.  
*Dem.* Better you wanted that small skill you boast;  
 'Tis all that makes 'gainst thy sufficiencies:  
 Music indeed! Go to: we want no gifts  
 Like these in men who rule us:—letters, quotha?—

<sup>r</sup> As they must have been by looking at Chalcedon, the northern, and Caria, the southern extremity of Athenian dominion (real or asserted) on the western side of Asia Minor.

<sup>s</sup> It has been already observed (v. 963), that a knowledge of music formed one of the elementary branches of Athenian education.

A dolt—a knave,—these are the stuff we make  
Our statesmen of. But come—throw not away  
The blessing gracious heav'n has put upon thee  
By virtue of these oracles.

*Saus.* First let me hear

The wording of them.

*Dem.* Nay, you'll find no want

Of wisdom in them, nor variety

In the conceit. Observe—

Here the oracles are read; the sausage-vender listens, perpend, and objects, but gradually inclines to have greatness thrust upon him; still, like a prudent man, he looks about for assistance, before he ventures a collision with the fearful Cleon.

*Saus.* But what aidance may I  
Expect? The wealthier fear, the meaner folk  
Pay the most crouching rev'rence to him.

*Dem.* Nay, nay,  
The knights will be your friends; there are among them  
Some twice five hundred, who detest him: citizens  
Of breeding and of mark, be sure, will side  
With you, and such spectators here as boast  
Right-minded notions. What's more to the purpose,  
Thou'lt lack no aid which heav'n and I can give.  
But see thou shew no fear: none needs: the face  
You'll see is not the Paphlagonian's,  
Nor bears its nice impress: for our artificers  
Took fright, and would not give a semblance of it.  
It matters not:—an audience like this  
Needs no such aidance to their nice discernment.

#### SCENE VI.

NICIAS, DEMOSTHENES, CLEON, SAUSAGE-VENDER, CHORUS.

*Nic.* He comes, he comes, the cursed Paphlagonian!

At the sight of this terrible antagonist, the sausage-vender's courage forsakes him, and he endeavours to make his escape: he is brought back, however, to the charge by Demosthenes, who makes a powerful appeal to the knights. "Now, gentlemen of the horse, is the time to give your assistance." The knights are not disobedient to the summons. A cloud of dust

is rolled across the stage (orchestra): the clatter of steeds is heard, and various words of military movement are pronounced. As the dust disappears, the chorus enter as twenty-four <sup>s</sup> Hippocentaurs, and a rapid charge is directed against Cleon. The grotesqueness of their appearance—their novel evolutions—their caracolings and prancings—their strange neighings and snortings, with the terror depicted on the countenance of Cleon, who dodges and shifts, and tries every mode of escape, throw the theatre into a paroxysm of laughter. As the mirth subsides, the coryphaeus in a slow and powerful voice speaks the opinions of the troop. It is observable, that the name of the person attacked never once escapes the speaker's lips.

*Chorus.*

Stripes and torments, whips and scourges, for the toll-collecting knave!

Knighthood wounded, troops confounded, chastisement and vengeance crave.

Taxes sinking, tributes shrinking, mark his appetite for plunder;  
At his crawl and rav'ning maw dykes and whirlpools fail for wonder.  
Explanation and evasion—covert art and close deceit—  
Fraudful fawning, force and cunning, who with him in these compete?

He can cheat, and he repeat fifty times a felon feat,  
All before one single sun has quenched his lamp of glowing heat.  
Then to him, pursue him, strike, shiver, and hew him;  
Confound him and pound him, and storm all around him,

And keep wary eye,  
Looking round, far and nigh,  
Or as <sup>t</sup>Eucrates ran  
Through the chaff and the bran,  
So be sure will this man  
Find some hole, crack, or cran-  
ny, your eyes to trepan,  
And escape if he can.

Confounded by an attack, which commences so vigorously,  
Cleon calls loudly on the members of the Heliaea for help.

<sup>s</sup> So the analogies of the old comedy seem to require: but I speak doubtfully.

<sup>t</sup> This dealer in flour as well as tow had recently absconded with a large sum of the public money.

Judges, jurymen, or dicasts, you whose soul is in your fee ;  
 You that in a three-piec'd obol, father, mother, brother see ;  
 You, whose food I'm still providing, straining voice through right  
 and wrong—

Mark and see—conspiracy drives and buffets me along !

*Cho.* 'Tis with reason, 'tis in season, 'tis as thou thyself hast done ;  
 Thou fang, thou claw, thou gulph, thou maw ! yielding partage  
 fair to none.

Where's the officer at audit but has felt your cursed gripe ?  
 Squeez'd and tried with nice discernment, whether yet the wretch  
 be ripe.

Like the men our figs who gather, you are skilful to discern  
 Which is green and which is ripe, and which is just upon the turn.  
 Is there one well-purs'd among us, lamb-like both in heart and life,  
 Link'd and wedded to retirement, hating bus'ness, hating strife ?  
 Soon your greedy eye's upon him—when his mind is least at home,—  
 “ Room and place ”—from farthest “ Thrace, at your bidding he  
 must come.

Foot and hand are straight upon him—neck and shoulder in your  
 grip,

Like a well-bak'd roll you pass him, at a mouthful, o'er your lip.  
*Cleon (fawning.)* Ill from you comes this irruption, you for whom  
 my cares provide,

To reward high deeds of valour, stone and monumental pride.

'Twas my purpose to deliver words and speech to that intent—

And for such my good intentions must I thus be tempest-rent ?

*Cho.* Fawning braggart, proud deceiver, yielding like a pliant thong !  
 We are not old men to cozen and to gull with lying tongue.

Fraud or force, assault or parry, at all points will we pursue thee :  
 And the course which first exalted, knave, that same shall now  
 undo thee.

*Cleon (to the audience).* Town and weal—I make appeal—back and  
 breast these monsters feel.

*Cho.* Have we wrung a clamour from thee, pest and ruin of our  
 town ?

*Saus.* Clamour as he will, I'll raise a voice that shall his clamour  
 drown.

<sup>u</sup> Some of the most valuable colonies of Athens lay in the Thracian Chersonesus, and consequently many of the richest citizens made it their occasional residence.



*Cho. (to the sausage-vender).* To outreach this knave in speech were  
a great and glorious feat ;

But to pass in face and brass, that were triumph all complete.

Then might fly to earth and sky notes of vict'ry pæan'd high !

*Cleon (to the audience).* Allegation, affirmation, I am here prepared  
to make,

That he (*pointing to the sausage-vender*) hath shipp'd him and ex-  
ported—<sup>x</sup>sausages for Sparta's sake.

*Saus.* Head and oath, I stake them both, and before this presence say,  
That the hall a guest most hungry sees in this man (*pointing to*  
*Cleon*) every day ;

He walks in with belly empty, and with full one goes away.

*Dem.* Add to this, on my witness, that in covert close disguise,  
Of flesh and fish and bread most fragrant—he makes there un-  
lawful prize :

Pericles, in all his grandeur, ne'er was gifted in such guise.

*Cleon (loudly).* Fate hath mark'd you with her eye :

Yet awhile and both must die.

*Saus. (louder).* Pitch your voice, man, as you will :

I'll that voice out-clamour still.

*Cleon (crescendo).* When I soar, the ocean's roar

Fails for very wonder.

*Saus.* In my throat I've but one note,

And that note is—thunder. (*Fortissimo.*)

*Cleon.* I have test your parts to try ;

Look at me, nor wink your eye.

*Saus.* Be your challenge on your head ! (*Looks without*

*(Scornfully).* Where suppose ye I was bred ? (*winking.*)

*Cleon.* I can steal, and, matchless grace !

Own it with unblushing face :

You dare not thus pursue it.

*Saus.* Empty boasting, void as air !

I can steal, and then outswear

The man who saw me do it.

*Cleon (mortified).* Small applause your feats demand,

The art 'tis known

Is not your own ;

You're but a knave at second hand.

<sup>x</sup> Substituted for naval stores, the exportation of which was strictly forbidden.  
By similar pretexts did many a noble estate change hands, when our own civil  
wars had thrown all power into the hands of a House of Commons.

But to the Hall, anon, I go,  
 Incontinent our chairmen know,  
 That you've intestines here which owe  
 A tithe to Jove and heaven.  
*Cho.* y Wretch! without a parallel—  
 Son of thunder—child of hell,—  
 Creature of one mighty sense,  
 Concentrated impudence!—  
 From earth's centre to the sea,  
 Nature stinks of that and thee.  
     It stalks at the bar,  
     It lurks at the tolls;  
 In th' assembly black war  
     And defiance it rolls.  
 It speaks to our ears  
     In an accent of thunder;  
 It climbs to the spheres,  
     And rives heaven asunder.  
 Athens deafens at the sound in her ears still drumming;  
     While seated high,  
     You keep an eye  
 Upon the tolls, like those who spy  
     If tunny fish be coming.  
 But my eyes, transport-fraught,  
 Blessed vision have caught  
 Of a man in tongue war  
 Thy superior by far;  
 One that leaves thee behind  
 In each trick of the mind,  
 Quirk and quibble and wile,  
 Sugar'd word and false smile,  
 From mere art and pretence,  
 Up to bold impudence:—  
 But thou, (*turning to sausage-vender,*) whose breeding and whose  
     feeding were in those schools and masters,  
 From whence proceed all those who breed our present state dis-  
     asters,—

y Accustomed as Athenian ears were to the allegations of vile informers, the  
 idea of intestines being tithable, and an action instituted for the non-payment of  
 the tithe, puts the climax to Cleon's professional skill in this department. Hence  
 the vehement language of the chorus.

Unfold thy speech—direct and teach in eloquent oration  
 That they are naught who'd have us taught a virtuous education. }  
*Saus.* Then at a word must first be heard my rival's estimation. }

*Cleon (eagerly).* I claim precedence in my speech; nor you my  
 right deny, sir.

*Saus.* Your reason,—plea?—mere knavery! (*proudly*) marry, and  
 what am I, sir?

I stake my fame, and this way claim a right to prior speaking.

*Cho. (gravely).* The reason's good, well understood;—if more the  
 foe be seeking,

Be it replied—that you're a knave, and not of new creation,  
 But known and tried—on either side—through all your generation.

*Cleon (to Saus.)* Dost still oppose?

*Saus.* 'Fore friends and foes.

*Cleon.* My soul is in commotion:—

By earth!

*Saus.* By air!

*Cleon.* I vow!

*Saus.* I swear!

*Cleon.* By Jupiter!

*Saus.* By Ocean!

*Cleon.* O! I shall choke—

*Saus.* You shall not choke—these hands are your <sup>z</sup>prevention.

*Cho. (to Saus.)* Forbear, forbear, my friend, nor mar so useful an  
 intention!

*Sed manum de tabula.*

#### NOTE D. p. 29.

In tracing the religions of the ancient world, our safest guides appear to be, first, those general views of external nature, which were explained in a former play, (and of which dualism, androgynism, and single female worship will be found to be mere modifications,) secondly, astronomical phenomena, and thirdly, such local peculiarities as being attended with uniform and important results, could not fail to give a tone and colouring to the religious practices of those who came within their influence. A more striking example of the latter truth cannot be found than in the Egyptian Nile, that myste-

<sup>z</sup> Seizes him by the throat, and nearly *strangles* him, to prevent him from *choking*.

rious stream, which still draws our minds with awe and wonder to its banks, and into the operations of which almost every shade of the religious modes of Egyptian thinking may be finally resolved. Whence above all that system of animal worship, so characteristic of the old Egyptians, and to which I think we must look for an explanation of the formula in the text? Whatever was most prized among that people, whether bird or beast, reptile or plant, had naturally more or less of reference to that mystic flood, on the rise or fall of which so much depended with them for health or sickness, scarcity or abundance, happiness or misery. Was the ibis caressed when living, embalmed and revered when dead? It was because she, like the Nile, had her appointed season, and on a most important occasion both appeared to act in concert. Was the gazelle an object of religious observation to Egyptian priests? Experience had taught to calculate from its trembling frame the flood which was soon to overspread the land, and send the animal itself before the stream into the desert. Hence also the reverence for the lotus: growing on the Nile's banks, it was at once the birth-place and the bridal bed of Isis and Osiris, the good gods who send the cooling waters: it was the watery image of creation, out of whose blessed cup arose the gods of either sex. But to the Zodiac and the bright star Sirius, we must look for a satisfactory conclusion to our present inquiry. From June to September is in Egypt a season of glowing heat: <sup>a</sup>herbage and vegetation then die: hot winds from the Lybian deserts burn the air, which assumes a dark-red colour. The reign of Typhon has commenced. Isis (the land of Egypt) pants and sighs for water; but it comes not. Osiris (the Nile) is yet among the rocky beds of Æthiopia, fast bound in the hateful Typhon's chains, who revels it with the Moorish queen and her seventy-two companions, and as many days must elapse before the mourning Isis can recover her imprisoned lord. But the summer-solstice has at last arrived: the bright and golden star, which, like a watchful dog, guards and directs the fold of heaven, is about to make his appearance. How can observers be mistaken! the holy ibis has been seen: the mystic shudder has come across the shy

<sup>a</sup> Creuzer, I. 268.



gazelle: the hour of fearful expectation is at hand. The priests in consequence <sup>b</sup> assume their sacred robes, and assemble by night in the temple halls. The holy rites having been performed, a gazelle is brought forth, and the proper functionary taking it between his knees, observes through its horns the bright dog-star, as he comes in golden splendour above the firmament. As the star rises, all its appearances are carefully observed, and from them is collected, whether the coming year will be a fruitful one or the reverse. The Nile meantime is rising fast: the whole land has presently become an archipelago: Osiris, like a long expected bridegroom, has come forth: his dark bride is once again within his arms; and all around is jubilee and transport. Could a scene like this take place without making a deep impression, or could the chief actor in it fail to be among the highest objects of popular adjuration? But from the dog-star itself let us now turn to him who in Egyptian belief possessed and ruled its golden mansions; and try whether we cannot elicit from the text an adjuration for cultivated minds, as the former view furnished one for the popular mind. That the Egyptians should have connected the highest of their intellectual beings with that star which was of such importance in their physical relations, is natural enough. This being, the personification among them of self-instruction, thought and intellectual power, bore the name of Hermes, and the connexion was made by adding the name of Anubis (*the golden*) to that of Hermes; a dog's head was then placed upon his shoulders, and the bright star of Egypt had thus its honoured genius and guide. To one only of his offices, as the latter, we shall here briefly allude. The subject is not without curiosity in itself, but bearing as it does upon those Bacchic mysteries, of which we shall have to speak in a future play, it cannot be considered quite foreign to a commentary on Aristophanes. To explain all the beings, more or less divine, with whom Egyptian superstition had filled the Zodiac, would be a long task; and it would be still more tedious to enter thoroughly into the six classes of immortal spirits, who, under the name of *δαίμονες*, filled the <sup>c</sup> universe, and bound together the most distant spheres, that above the heavens, the

<sup>b</sup> Creuzer, I. 367.<sup>c</sup> Id. 392 ff. 376.

heavenly sphere itself, and those to be found above and below the moon. Of these spirits not a few it seems felt longings to leave the abodes above, and try what modes of life were to be found in this lower world. A provision at once wise and indulgent had been made for gratifying this wish. A line of road had been established along the Zodiac, through which immortal souls, thus inclined, were to take their route. Was the heavenly wanderer yet in any sign of the upper sphere? Her return to former scenes and joys was still permitted: but the sign of Cancer brought her to the gates of mortal life, and those once passed, downward she went, until a mortal frame received her. Three thousand years of purifying rites were necessary to purge the stains contracted in such abode; but those performed, the soul had once more an opportunity of retracing her steps. The place of reascent was the sign of Capricorn, and the gates through which the first ascent was made were termed the gates of heaven. How do we connect this legend with the adjuration in the text? The gates last mentioned were guarded by a pair of dogs, and when it is added that all souls making the upward or downward journey, were under the conduct of Hermes-Sirius, we conceive that a new mode arises of viewing this singular oath, to which attention has been so often drawn, viz. by applying it to the primal genius of the dog-star, the spirit of spirits, the great Egyptian psychopomp, or conductor of souls. Is it necessary to carry this subject further? It might in that case be added, that in a land of kings and priests, (and such was Egypt, Osiris being the representative of the one, and Hermes of the other,) the inference seems not unfair, that there was a sacerdotal as well as royal oath, and that as *μὰ τὸν ἐν Φίλαις Ὅσιριν* was the <sup>d</sup> one, so *μὰ τὸν κύνα* was the other. To conclude: That an animal so revered as the dog in Egypt, should have lost all its honours in countries where Egyptian influence had ever been felt, was not very likely. We find it accordingly an object of adoration among the <sup>e</sup> Persians. It was

<sup>d</sup> Creuzer, I. 264.

<sup>e</sup> Hierauf bezieht sich auch wohl jenes *sagdid* der Perser, d. i. *canis aspicit*. Man führte aus Lager der Sterbenden einen Hund, mit symbolischer Beziehung auf den Hundsstern, jenen glänzenden Fixstern, dessen Aufgang dereinst die Verjüngung der Natur und die Einkehr in die himmlischen Wohnungen verkündet.

apparently the <sup>f</sup> Nibchas worshipped by the Avites of Samaria. In Ætolia we find a <sup>g</sup> wine-dog in possession of as much reverence as the corn-dog of the Nile. To the worship of <sup>h</sup> Cybele the dog was also attached; and hence, as has been before observed, though the form of the oath is essentially Egyptian, the author is dramatically correct when he puts it into the mouth of a Phrygian slave.

NOTE <sup>i</sup>E. p. 44.

We have just come from observing a religion, to which its tone and colour was evidently given by a river: we now turn to one, of which the origin and progress may be in a great degree traced to a mountain, and to the dense forests which covered its top and sides. Such was mount Ida in Phrygia. At the foot of this celebrated hill, or in the islands immediately adjoining it, are found five sects, all partaking of many common religious services, (of their moon-worship, however, we shall not here speak,) and all engaged in something like similar occupations. The names of the sects are, the Curetes, Dactyli, Telchines, Corybantes, <sup>k</sup> Cabiri: their common occupations, metallurgy, medicine, ship-building, and magic arts: these, with certain peculiar dances, performed to the sound of kettle-drum and cymbal, and the celebration of mysterious rites, are the principal features by which the whole five are distinguished, and who would have unquestionably drawn more of the regards of ancient mythologists, had not the splendour of the Eleusinian mysteries gradually diminished the lustre of all subordinate ones. Some prodigious conflagration is supposed to have first led to the discovery of the metals which lay concealed in mount Ida (Creuz. II. 304), and to those secrets of fusion by which the precious metals are best turned to the use of man. What share each more particularly took in the

digen werde. Auf dem Grabmale des Darius Hystaspes sehen wir eine Menge Hunde ausgehauen. Id. 424.

<sup>f</sup> Gesenius in voc. <sup>g</sup> Creuzer, III. 253.

<sup>h</sup> Id. II. 125.

<sup>i</sup> The letter D has been put by mistake at p. 44.

<sup>k</sup> Daher wird es sehr wahrscheinlich, dass, wie schon früher vermuthet ward (Sturz ad Pherecyd. p. 156.) die Namen Coë's, Corybanten, Cureten, Idäische Dactylen, Sintier und Telchinen nur nach Ort und Sprache verschiedene Benennungen magischer Priester und Bildner der Vorderasiatischen und Griechischen Menschheit sind. Creuz. II. 308.

prosecution of arts, in a great degree common to them all, the names of the five sects will give us pretty fully to understand. Among the epithets of the Curetes (for which latter appellation various reasons have been assigned) we find that of <sup>k</sup>γηγενεῖς, or earth-born: and what name more suitable to those, who, descending into the bowels of the earth, and bringing up from thence its precious treasures, naturally passed in metaphoric language for the children of those subterraneous regions, from which they were seen perpetually emerging? When we find their abode sometimes settled at the foot of mount Ida, and sometimes in the isle of Crete, a further inference seems allowable, that with them more particularly the use of the metals was applied to the arts of ship-building. To the Dactyls is more particularly ascribed the art of <sup>l</sup>medicine. These *Fingers* therefore were employed, not so much in laborious occupations, as in culling the simples which grew about the woods of Ida, in extracting healthful potions from her minerals, and perhaps in composing mystic songs, which gave effect to <sup>m</sup>both. The appellation of enchanters (and what better title could be given to men, who were seen breaking through the bounds of nature, as it were, and bearing the issues of life and death within their hands) rested more particularly on the <sup>n</sup>Telchines. The Corybantes, it is clear from the text, distinguished themselves as musicians and dancers; while the religious doctrines of the sects must be traced in the schools of the Cabiri, a name in which we must look either for mighty planet-gods of the second order, or for associates of a secret <sup>o</sup>corporation in which the peculiar doctrines of the sects were explained.

<sup>k</sup> Diod. V. §. 65. Strab. X. p. 472.

<sup>l</sup> Assez semblables aux jongleurs de l'Amérique, ces Dactyles de l'Asie cherchèrent d'abord à se rendre nécessaires en exerçant la médecine chez un peuple sauvage. Sainte-Croix, I. 60.

<sup>m</sup> Employing their fingers, in which two small joints answer to one long, as means of measurement, they were also the discoverers of that metrical proportion, which the writers of *longs* and *shorts* have had so much cause to remember.

<sup>n</sup> Telchines or Thelgines, from *θέλγειν*, to *enchant*. (See Eustath. ad Odyss. I. 57. p. 25. Basil.) Bochart comes to the same sense from the oriental languages. See also a long note on the subject of the Telchines by Creuzer, II. 305. The learned writer considers them as a mythical personification of all that on islands and sea-coasts promotes, hinders, or accompanies civilization. Hence the double characters, favourable and the reverse, in which they often appear in the ancient writings.

<sup>o</sup> This view of the subject will depend upon the etymology which the student



Sainte-Croix seems much disposed to rest upon the number *three*, as limiting that of the original founders of these Psects: but this would be taking too narrow a view of the subject. They were sometimes four, sometimes eight, (Creuz. II. 312.) A large volume, however, and not a passing note, would be necessary to enter fully on the subject; carrying us, as such a disquisition would, through the planetary worship of the ancients—through the Pataics or gods-protectors of the Phœnician mariners—through the old kosmic powers of the Pelasgic religion and sacred ceremonies performed at Samothrace—through the Anaces or Anaetes of Athens and through the Tritopatores of Rome—through dwarf-gods and pitcher-gods—and more particularly through the secret history of the Dioscuri, whose mythological characters have been too much usurped by, and confounded with, the twin-brothers of Helena. Our present text obliges us to look only to those Corybantic rites, to which the hero of the present drama was subjected; and for the nature of these we must look to the ceremonies of initiation, which took place on the third day of the festival of the great Idæan goddess. The rites of the first two need not detain us very long. The festival itself began on the 21st of March, the commencement of the vernal season. The first day was one of deep mourning, and consecrated to a singular ceremony. This consisted in cutting down a pine-tree, in the middle of which lay a figure of Atys, either because this original priest of Cybele had been changed into a tree of that name, or because he had been found in a mutilated state at the foot of a tree of this kind, and thence conveyed by the priests into an adjoining temple, where he died. The day and its symbolic ceremonies were signified by the expression *qarbor intrat*. The second day was known as that of horns; and a prodigious blowing of these instruments appears then to have taken place. The mourn-

shall upon examination feel himself called upon to adopt: that of *בְּזִירִים*, the *powerful, the mighty ones*, with Bochart, or that of *הַזְּבִירִים*, *associates*, with Schelling. The word is, I believe, still to be found in the Maltese language, as in a dialect of the old Punic tongue might well be expected. See Creuz. II. 314.

p On ne compta d'abord que trois Corybantes, par la même raison par laquelle on fixa les Cabires et les Dactyles à ce nombre, appelé *l'hypostase archique*, dans le langage mystique de Julien. *Mystères du Paganisme*, p. 81.

q *Mystères du Paganisme*, p. 83. Creuzer, II. 38.

ing, however, still continued, and the dull, heavy sound of the instrument, which was shaped like the horns of the moon, corresponded with the feelings of the day itself, sombre and gloomy, yet full of expectation. (The reader of a note in the *Acharnenses*, v. 230. will be at no loss to account for these proceedings: in legendary tale it is Osiris lamented by Isis, Adonis mourned by the women of Sidon, or Thammuz wept for by those of Judæa; in other words, it is the sun in its wintry quarter, when the procreative power of nature is lost, and the principle of fluidity descends, not in fruitful showers, such as proceed from the joyous embrace of Heaven and Earth, but as the tears of heaven for the suspension of vegetative life.) But a third day comes, and all is jubilee and triumph. Cymbals and kettle-drum, fife and horn, are now heard on every side. Atys is found. Priests in armour raise their enthusiastic dances, or else, with torches in their hands, with dishevelled hair and wild cries, are seen running over hill and dale. The madness of the moment stops not here. Instead of the phallic emblem, which usually served to explain the nature of these ceremonies, the mutilated fanatic bears in his hands a bleeding reality, and manifests in delirious joy before the assembled crowds, that what himself had lost, the god of nature had recovered. Frightful and disgusting spectacle! but to which ancient poetry has not scrupled to dedicate some of its most pathetic strains. But we are losing sight of the purpose for which this note was commenced. The time for initiating new candidates had now arrived; and if the commencing rites of the Cabiri may be taken as a model of those of the Corybantes (and in the pages of the mythologists no two names come more frequently together), the ceremony began with a searching examination, and a formal confession of sins. (Creuz. II. 356.) Sin-offerings and purifications followed. In the Corybantic rites certain questions were then put to the candidates, and the answers made in a form, the construction and the meaning of which it is equally difficult to explain. "I have eaten," said the respondent, "of

<sup>q</sup> In this sense, I think, must be understood the Hebrew derivation *שָׁכַח*, *forget*, which by some writers is given (see Creuz. III. 125.) to the word Bacchus.

<sup>r</sup> Catullus, de Atty. Carm. 61.

the timbrel, I have drunk of the cymbal, I have carried the *κernos*." The *kernos* (a vessel of the drinking kind) had a lamp attached to it, and the two thus implying the elements of fire and water, with which the ancients connected all ideas of physical life, they became as it were a semblance of the world; and a mysterious dance, most probably intended to represent the movements of the sun, moon, and planets, took place around them, and was hence termed the dance of the *kernos*-bearers (*κερνοφόρον ὄχημα*). But the principal ceremony appears to have been that of enthronization. Crowned with twigs of olive, and girdled with a purple band, the novice was placed on an elevated seat or throne, round which were collected all the initiated present. Hands were then joined, and a circular dance took place, most probably resembling that which marked the carrying of the *kernos*; hymns were sung, and the ceremony apparently concluded with assurances given by the priest to the newly admitted member of future welfare and happiness, health of body and easiness of mind. At what period of the ceremony the explanation took place of the services rendered to society by the *Corybantes*, in the promotion of agriculture or the exercise of the useful arts (*Sainte-Croix*, I. 92), it is of course impossible to say.

## NOTE G. p. 114.

Arbitrators among the Athenians were of two kinds, public and private: the first were appointed by the state, and chosen by lot (*κληρωτοί*); the second were selected (*αἵρετοί*) at the choice of private individuals: both bore the common name of *δαιτηταί*, and the ancient writers are not always careful to distinguish between the two. In the following remarks (for which the reader is principally indebted to the learned Hudtwaleker) the *private* arbitrators will be called by the name most known among ourselves; the *public* will be distinguished by their own proper name of *diætetæ*. And first of the private arbitrators, who need not detain us long. Of these there would

<sup>s</sup> ἐκ τυμπάνου ἔφαγον, ἐκ κυμβάλου ἔπιον· ἐκερνοφόρησα. Clem. Alex. Protrep. p. 14. For remarks on the construction, and the reference which Schwarz thinks is made by St. Paul (1 Cor. X. 21.) to this ceremony, see Silvestre de Sacy in *Myst. du Pag.* I. 86. and Creuz. III. 364.

naturally be three degrees: private friends, who endeavoured from mere good will to reconcile hostile parties with each other, and hence often called *διαλλακταί*, (Dem. 949, 3. 1167, 1. 1360, 8. 1369, 5. Isæus, 54, 10.) or indifferent persons, who were either empowered to deliver a sentence (*γνώσις*) under certain conditions, or who were left altogether unrestricted in their powers. The challenge (*πρόκλησις*), (of which more hereafter,) and the examination by torture, not only took place before the arbitrators, but themselves often performed the office of "torturers. Whether compromises were allowed in public suits, or whether a fine did not await all such compromises, the reader will consult Hudtwaleker. The learned writer has collected all such passages from the orators as make for and against the supposition of a penalty incidental to such compromises; but the decision to which he comes, as to the mode by which such penalties were gradually omitted, seems very questionable. In a private compromise, a distinction is to be made between the *compromissum*, or compact made between the parties themselves, and the *receptum*, or compact made with the arbitrator himself. On the latter point the reader will consult Hudtwaleker, 2 Abschn. §. 5. As to the *compromissum*, there seems for a length of time to have existed a law, by which one party challenged by another to a compromise, was obliged to accept it: but the compact in such case must have been that in which reconciling friends were to be called in, not a compromise without appeal, to which no one could be compelled. There does not appear to have been any exact formula prescribed for a compromise: a formula was drawn up, suitable to the importance of the matter, in which the number of arbitrators was determined, and to which the parties concerned put their signatures and seals. Did the parties give themselves up without reserve to the decision of the arbitrators? The sentence pronounced was of course indissolubly binding. Were the powers of the arbitrators on the contrary limited? there lay an appeal from them to the ordinary tribunals. The names of the arbitrators chosen appear to have

<sup>1</sup> Dem. 1020, ult. κατὰ γνώσιν διαιτητοῦ ἐμέτερος πολίτης γεγεννημένος.

<sup>2</sup> Hesych. βασανιστής. ὁ δημόκοινος. πολλάκις δὲ ὁ διαιτητής. Idem, διαιτητής. κριτής. βασανιστής.



been previously signified to the archon, or competent *εἰσαγωγεύς*. With these notices, and a definition of Aristotle, we may conclude this part of our subject: *ὁ διαιτητὴς τὸ ἐπιεικὲς ὁρᾷ· ὁ δὲ δικάσῃς τὸν νόμον*.

The public arbitrators, or *diætetai*, will demand a much longer investigation. These were chosen annually and by lot (for a passage in a fragment of Isæus, which seems to impugn the former opinion, is easily \*reconciled) out of all the Athenians. According to Suidas, they were to be fifty, according to Pollux and Hesychius, sixty years of age; having incurred none of those penalties which brought with them loss of civil privileges (*ἀτιμίαι*). It will depend upon the insertion or omission of a comma, (see Ulpian *ad Dem. Mid.* 542, 15.) whether we estimate the number of the *diætetai* at 44 or 440. Herault and Hudtwalcker appear to incline towards the first number, chiefly, because the ancient orators speak so frequently of one *diætetai* only being employed; but the fuller number is more in accord with the general analogies of Attic law; and it must be recollected, that from a reasonable distrust in the ordinary courts, (the uncertainty of whose decisions Hudtwalcker in another place stigmatizes as absolutely †ridiculous,) the *diætetai* must have been in great request. It must be further remembered, that in a former note we left nearly 1000 heliasts unemployed, and shall we involve ourselves in any difficulty, if it is suggested that out of these the 440 *diætetai* might satisfactorily be supplied?

Each of the ten tribes had its own †*diætetai*; whether chosen by a meeting of the tribe itself, or in the Ecclesia, is not certain: Hudtwalcker inclines to the latter opinion. Did an oath accompany their investiture of office? Upon all general analogies of Attic custom, we must answer in the affirmative: supposing them a portion of the heliastic body, the only question would be as to their taking a short oath as well as the long one. That no allusion is made to their oath of office by the

\* Isæus *Fr. I.* 13. For *δύο ἔτη τοῦ διαιτητοῦ τὴν δίκαν ἔχοντος*, read with Hudtwalcker, (and see his reasons,) *δύο ἔτη τῶν διαιτητῶν τὴν δίκαν ἔχόντων*.

† *Sect. 2.* p. 168. Von Compromissen ἐπὶ ῥητοῖς.

‡ *Dem.* 1142, 26. *ἡ μὲν γὰρ δίκαια ἐν τῇ ἡλιαίᾳ ἦν· οἱ γὰρ τὴν Οἰνηίδα καὶ τὴν Ἐρεχθίδα διαιτῶντες ἐνταῦθα κάθηνται*. Lysias, 166, 36. *προσκαλεσάμενος αὐτὸν πρὸς τοὺς τῇ Ἰπποθωνίδι δικάζοντας*.

orators, seems to strengthen the inference that they were selected out of the older and more trust-worthy of the annual heliasts. Where did the *diätetæ* hold their sittings? No established place seems to have been provided for this purpose; each tribe found its separate accommodation in temples, halls, and places in the neighbourhood of the *agora*: even the courts of justice, if no business was going on, found them a convenient harbour. How again were they paid? They had evidently no demand upon the public treasury, and the fees of court afforded their only compensation. At the institution of a process, each party laid down a drachma, and on the administration of the oaths, *ἀντωμοσία*, *διωμοσία*, a further deposit of a drachma was made.

The competency of a *diätetic* court has been too much extended by Pollux (VIII. 126), and too much narrowed by Ulpian and Petit. The former supposes a time when no suit could be brought into a public court, which had not been first submitted to the *diätetæ*. I believe it would be difficult to prove the existence of any such period except in the learned lexicographer's own brain. Solon was certainly a great advocate for submitting all contentions to arbitration, before a court of justice was tried, but I remember no passage in ancient authors, which would justify so sweeping a declaration as that of Pollux. The assertion of Ulpian, founded on Dem. 541, that the *diätetæ* gave sentence only in matters of minor importance, has arisen from a mistake of Ulpian, which Herault has explained, (ad I. Att. et Rom. V. 14. §. 4.) In civil causes, (for with criminal ones the *diätetæ* had no concern,) there was no matter, however small or great, to which a *diätetic* court was incompetent, provided the plaintiff wished it, and the magistrate, in whose jurisdiction the matter lay, had consented to put the matter in process. As Ulpian had been led into error by mistaking a passage in Demosthenes, so Petit's assertion, that only Athenian citizens, and not strangers and metics, could bring their causes before the *diätetæ*, arose partly from his misunderstanding a passage in Suidas, the rectification of which will shew the invalidity of his assertion.

a To the instance from Dem. in the preceding note, add from the same orator, 1011, 17, (where the *Delphinium* is mentioned as the place of sitting) and 1160, 16, where the *Pæcile stoa* occurs as such.

The words of the lexicographer are as follows: τοὺς ὑπὲρ πεντήκοντα ἔτη γεγοιότας, καὶ καθαρὸν πάσης αἰτίας ὑπειλημμένους ἀπὸ τοῦ ληξιαρχικοῦ γραμματείου κληρώσαντες τὰ τῶν πολιτῶν διαιτᾶν ἐποιοῦν· ξένοις μέντοιγε ἐπὶ τοῦτο ἐλθεῖν (i. e. τὰ τῶν πολιτῶν διαιτᾶν, in other words, *to become diætetæ*) οὐ συγκεχώρητο. Petit, instead of this obvious meaning of the words, supposes the latter clause to have been put in opposition to the former sentence, and hence concludes that strangers were not allowed to bring their suits before diætetæ. A declaration of Pollux (VIII. 91.) would alone be sufficient to refute this error.

With these preliminary remarks, we may now enter upon the actual commencement of a suit before a diætetic court. This was done either in a compromissory, or in the ordinary form, the former being a sort of intermediate step between private and public arbitration: it took from the parties themselves the power of any future appeal to the ordinary courts, while it appears to have left the arbitrators themselves to be dealt with in their public, not in their private capacities. The ordinary way followed most of the analogies of common Attic law. As the diætetæ were not a court of the First Instance, the intervention of a magistrate was as necessary to put *them* in <sup>b</sup> motion, as it was to give life to an ordinary suit. To the magistrate therefore, with whom the jurisdiction in the matter lay, the plaintiff had first to signify his wishes, that his complaint might be heard before the diætetæ. He had further to specify of what tribe the defendant in the action was, that the magistrate might appoint by lot one or more diætetæ out of that tribe to hear the cause: and with these persons we shall now suppose the further proceedings to take place. The deposits having been made, and the oaths taken, the diætetæ proceeded as in duty bound, to give the matter their most careful attention: both parties were heard, witnesses were examined, <sup>c</sup> challenges made, accepted, or refused, and as

<sup>b</sup> Pollux VIII. 93, εἰσαγωγεῖς. ἀρχῆς κληρωτῆς ὄνομα· οὗτοι δὲ τὰς δίκας εἰσάγαγον πρὸς τοὺς διαιτητάς. Id. VIII. 91. (as read by Hudtw.) δίκαι δὲ πρὸς αὐτὸν (Polemarchum sc.) λαγχάνονται μετοίκων, ἰσοτελῶν, ξένων· καὶ διανέμει τὸ λαχόν· τὸ μὲν διαιτηταῖς παραδίδους, ἐκάστη φυλῇ μέρος· τὸ δὲ δικασταῖς· εἰσάγων δὲ κ. τ. λ.

<sup>c</sup> Though the nature of the challenge (πρόκλησις) has been already partially explained, yet as a proceeding which more particularly took place before the diæt-

many meetings (<sup>d</sup> *σύνοδοι*, Dem. 1266, 9.) given to the parties as were necessary to make matters ripe for a judicial sentence. The day on which this sentence was to be delivered, bore the name of *κυρία*, and most probably took place within thirty days after the last day of meeting before the *diätetæ*, though by agreement between the parties it might be postponed. On this day both parties might again enter upon the business, and fresh matter in the way of accusation or defence be produced; but this done, the *diätetæ* gave their sentence, and that sentence having been underwritten by the *εἰσαγωγεὺς*, became a valid document. The case of a *δίκη ἐρήμῃ*, i. e. a suit, in which one of the parties failed to make his appearance, did not occur in our illustration of the Wasps; and consequently a link in our chain of legal proceedings may in some degree be supplied. In a failure of this kind before the *diätetæ*, sentence was given against the absent party; but this could not be done before sunset, which Ulpian accordingly terms *δικάσιμος ὥρα τῶν διαιτητῶν*. Time was thus allowed the party to appear in person, to give reasons for his previous absence, all delivered upon oath (*ὑπομοσία*), or if he did not appear himself, persons duly authorized might render him this friendly office. If no excuse was furnished, the absentee lost his cause, but did not, as Ulpian and others would persuade us, incur a further penalty of 1000 drachms. Had the party no remedy against this decision?

tetæ, they having a right of putting to the torture in their presence, which the dicasts had not (Dem. 1106, 6.), a few additional remarks may here be allowed. The *πρόκλησις* was not, as Pollux too narrowly describes it (VIII. 62.), "a dissolution of a trial upon some defined oath, or testimony, or torture, or some such thing:" it was rather, as Hudtwalcker terms it, a solemn challenge either for the production of something, to which the challenger thought himself entitled, or for the performance of some act, through which a disputed point might be set free: its object being sometimes the attainment of a mere proof connected with the suit, sometimes to put an end to the suit altogether. For examples of things required, as testamentary documents, banking-books, &c. and how far and in what cases prejudice was excited against the person refusing the challenge, see Hudtwalcker, 1 cap. §. 7. 2 cap. 2 absch. §. 3.

<sup>d</sup> Dem. 1266, 4. *ἐν τῇ πρώτῃ συνόδῳ πρὸς τῷ διαιτητῇ*. 1143, 10. *ἀναβαλέσθαι κελεύων τὴν διαίταν εἰς τὴν ὑστέραν σύνοδον*. 1240, 24. Isoc. 362, a. Were these meetings open or private? As publicity is the very spirit of democracy, I think they were the former; that the *ἀνακρίσεις* were so, may, I think, be deduced from a passage in Isocrates, 318, a. *ἐμὲ δ' οὐδὲς πώποθ' ἑώρακεν οὐτ' ἐν τοῖς συνεδρίοις οὔτε περὶ τὰς ἀνακρίσεις οὐτ' ἐπὶ τοῖς δικαστηρίοις οὔτε πρὸς τοῖς διαιτηταῖς*.

<sup>e</sup> Dem. 541, 22. *ἐπειδὴ ποθ' ἦκεν ἡ κυρία*. 544, 20. *καὶ ἐπεὶ ἦκεν ἡ κυρία τοῦ νόμου*.

<sup>f</sup> Dem. 542. Hence the propriety of adding the words, found by Kühn in a MS., to Pollux's account of an *exception* (*παράγραφη*): *ὅταν τις μὴ εἰσαγώγιμον εἶναι λέγῃ τὴν δίκην ὡς κεκριμένος, [ἢ διαίτης γεγενημένης]* VIII. 57.



One of the most vigorous and animated of ancient *written* speeches (for many reasons lead to the conclusion that the Midias was never *spoken*) has informed us of one, and the excellent Lexicon of Pollux has pointed out another. “The word *ἔφεσις*,” says the latter writer, “implies an appeal from *diatetæ* or from archons, or from members of a deme to a dicast: from the senate to the people, from the people to a dicasterium, and [in matters of commerce] from a dicasterium in one country to a dicasterium in another,” &c. But the mode of proceeding recorded by Demosthenes, consisted in attacking the sentence of the *diatetæ* (*δίαίταρ ἀντιλαγχάνειν*) as wanting due validity, (*ἢ μὴ οὔσαρ*). The seeking of this latter remedy presupposes, that the party applying for it had before the *ἡμέρα κυρία* begged an extension of time, or on the day itself had given some legal excuse for his non-appearance. The remedy was to be sought within two days after the sentence had been given, and upon an oath, confirming the truth of the excuse. The application was most probably made to the *εἰσαγωγεὺς*, by whom the business had been originally put in progress, and who left the business to be decided by other *diatetæ* drawn by lot in the ordinary way. The subject is far from being exhausted; and other proceedings—distrain—ejectment—exceptions to the suit—might yet be traced; but we shall trespass on the reader with only one question more. The dicasts we have seen in the preceding play were irresponsible: was such the case also with the *diatetæ*? Certainly not: they, like other magistrates, were liable to the *euthynë*—and the mode of exacting this account may be pretty clearly traced in the speech of Demosthenes, recently referred to. On the last month but one of the year, and at all events on the last day of that month, the *diatetæ* had to appear at a certain place (apparently the agora before the senate-house of Five Hundred), that if any complaint were lodged against them, they might be at hand to answer it. A suit thus instituted against a *diatetæ*, bore the name of *εἰσαγγελία*, and if successful, subjected him to *atimý*, i. e. the loss of all his civil privileges.

g Pollux VIII. 62, 3. *ἔφεσις δὲ ἔστιν, ὅταν τις ἀπὸ διαιτητῶν ἢ ἀρχόντων ἢ δημοτῶν ἐπὶ δικαστὴν ἐφῇ· ἢ ἀπὸ βουλῆς ἐπὶ δήμον, ἢ ἀπὸ δήμου ἐπὶ δικαστήριον, ἢ ἀπὸ δικαστῶν ἐπὶ ξενικὸν δικαστήριον κ. τ. λ.*

h Compare Pollux VIII. 60. and Photii Lexic. in *μὴ οὔσα δίκη*.

i See the case of Straton (Dem. 542, 15.), where the whole proceeding is de-

## NOTE H, p. 121.

The metre in the text brings us to the consideration of two important canons of Dawes, which I subjoin in the learned writer's own words, but reversing the order in which they generally stand.

- I. Vocalis brevis ante consonantes medias, β, γ, δ, sequente quavis liquida præter unicum ρ, syllabam brevem nunquam terminat, sed sequentium consonarum ope longam semper constituit.
- II. Vocalis brevis ante vel tenues, quas vocant consonantes π, κ, τ, vel adspiratas φ, χ, θ, sequente quavis liquida; uti et ante medias β, γ, δ, sequente ρ; syllabam brevem perpetuo claudit.

To his first canon, which belongs equally to tragic and comic writers, Dawes appears to have been aware of only two hostile passages in the writings of Aristophanes, and these he easily corrected.

Eq. 764. εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβέβηκώς.  
(read with DAWES ἀμφιβέβηκώς, or with DIND. ἀντιβέβηκώς.)

scribed. A few specimens of arbitration phraseology are here subjoined, which with the foregoing remarks, will, it is hoped, tend to facilitate the reading of Greek forensic oratory.

διαιτᾶν, to act the part of an arbitrator, or to arbitrate. Isæus, Orat. 2. p. 24. ἐπιτρέψαι . . τοῖς φίλοις διαιτῆσαι. Dem. 1142, 26. οἱ τὴν Οἰνηίδα καὶ τὴν Ἑρεχθίδα διαιτῶντες. 1240, 17. διαιτῶν τὴν δαίταν.

δαίταν ἔχειν, (to have in hand). Isæus, Fr. I. 13. δύο ἔτη τοῦ διαιτητοῦ τὴν δαίταν ἔχοντος. Dem. 1153, 4. διαιτητῶν ἐχόντων τὰς δίκας.

δαίτα ἐγγίγνεται, Dem. 1265, 1. ἡ δαίτα ἐν τῇ ἡλιαίᾳ ἦν. 1142, 26.

ἀποφαίνειν δαίταν. Dem. 898, 22. εἰς ὧν ἀποφανείσθαι ἔφη τὴν δαίταν (though he were alone, he declared that he would pronounce sentence). 1265, 20. τῆς διαίτης ἀποφαινομένης. 1360, 14. γνώμην ἀπεφῆναντο.

ἀπόφασις. Dem. 1153, 4. ἐπειδὴ ἡ ἀπόφασις ἦν τῆς δίκης. 1190, 2. μαρτυρεῖν εἰς τὴν κυρίαν ἀπόφασιν.

ἀπαντᾶν ἐπὶ τὴν δαίταν. Dem. 544, 21. πρὸς τὸν διαιτητὴν ἀπήντησε. 1011, 15. ἀπαντᾶν simply, Dem. 541, 27.

τὴν ἔρημον δεδωκότα. Dem. 542, 4. ἐρήμην κατ' αὐτοῦ ἀπεφῆναντο τὴν δαίταν. 899, 9.

καταδιαιτᾶν, to condemn as an arbitrator. Isæus, Fr. I. 14. κατεδιήτησαν αὐτῶν ἀμφοτέροι. Dem. 829, 17. οὐ γὰρ ἂν αὐτοῦ κατεδιήτησε. 1272, 9. δύο δίκας ἐρήμους μὲν κατεδιητήσατο (efficiebat, ut pronuntiarentur).

ἀποδιαιτᾶν, to acquit as an arbitrator. Isæus, Fr. I. 15. οἱ διαιτηταὶ αὐτῶν ἀπεδιήτησαν. Dem. 545, 25. τὴν δίκην ἣν κατεδιήτησεν ἀποδεδιητὴν ἀπέφηνεν. 1024, 21. εἰ φασὶν ἀδίκως ἀποδιαιτῆσαί μου τὸν διαιτητὴν τὰς δίκας. 1190, 8. ἀποδιαιτήσας τούτου τὴν δαίταν.

ἄφλον τὴν δαίταν (lost their suit), Isæus, fr. I. 15. Dem. 862, 3.

ἐφίναί, to appeal. Dem. 862, 4. οἱ δικάστα δ' ἀκούσαντες, εἰς οὓς ἐφῆκε. 1013, 16. ἐφῆκεν εἰς τὸ δικαστήριον. 1024, 22.

ἀντιλαγχάνειν. Dem. 542, 12. τὴν μὲν δαίταν ἀντιλαχὼν οὐκ ὥμοσεν.

Av. 460. ἀλλ' ἐφ' ὅτῳ περ ἂν ἦκεις τὴν σὴν πράγματι γνῶμην ἀναπείσας.  
(omit with Dawes and Dind. the particle ἂν, and read πράγματι  
τὴν σὴν ἦκεις.)

For the two or three others, which are still found in the old editions, or in Brunck, the following emendations have been proposed by eminent scholars.

Vesp. 568. τὰ δὲ συγκύπτονθ' ἅμα βληχᾶται (συγκύπτοντα βλη-  
χᾶται Pors.)

Ib. 741, 2. νενουθέτηκεν αὐτῶν ἐς τὰ πράγματα,  
οἷς ποτ' ἐπεμαίνεται. ἔγνωκε γὰρ ἀρτίως ὅτι.

Read with Porson,

νενουθέτηκεν αὐτὸν ἐς τὰ πράγματα,  
οἷς ποτ' ἐπεμαίνεται ἀρτίως· ἔγνωκε γάρ.

Or with Dindorf, as has been given in the text.

Lys. 385. ἄρῳ σ' ὅπως ἀναβλαστάνης (Br. et Dind. ἂν βλαστάνης).

The second canon found its inventor a much greater proportion of hostile passages to deal with: and the whole of his emendations of these have not met with the acquiescence of subsequent critics. (Dindorf reads more or less differently from Dawes, Ecc. 384. Pl. 98. Eq. 207. Pac. 1200.) Some violations of this rule, which are still to be found in Brunck's edition, with the corrections which they have received, will occupy the remainder of this note.

Eq. 940. βουλόμενος ἐ-  
σθίων ἀποπνιγείης. (ἐπαποπνιγείης, DIND.)

Nub. 513. εὐτυχία γένοιτ' ἂν-  
θρώπων προήκων. (γένοιτο τᾶν—θρώπων, DIND.)

Av. 592. ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία κιχλῶν  
(πίγγλων, REISIG. Dind. and Oxf. ed. as Brunck.)

Thes. 719. χαίρων ἴσως ἐνυβρίσεις (σύγ' ἐνυβριεῖς, RAPER and KIDD).  
ἐνυβριεῖς, Dind.

898. εἰμὶ Κρίτυλλα (ἀλλ' εἰμὶ Κρίτ. PORS. εἰ μὴ Κρίτυλλα, Dind.  
Oxf. edit.)

Ran. 1450. τάναντία πράττοντες (τάναντι' ἂν πράξαντες, REISIG.) οὐ  
σωζοίμεθ' ἂν;

611. κλέπτοντες πρὸς τὰλλότρια; μάλ' ὑπερφῶ (μᾶλλ', i. e. μὴ  
'λλ ὑπερφῶ, MARKLAND).

\* ἅμα βληχᾶται, DIND. So also the Oxford edition of Dindorf, the corrections in which have evidently been made by a master's hand.

Plut. 1079. οὐκ ἂν ποτ' ἄλλω τοῦτ' ἐπέτρεπον ποιεῖν (τοῦτό γ' ἐπ.  
BRUNCK).

A considerable number of Aristophanic verses yet remain to be exhibited, which justify their violation of this rule, either as being direct quotations from the tragic writers, and of course conforming to their metrical rules: such are

Nub. 1470. ναὶ ναὶ, καταιδέσθητι πατρῶον Δία (Euripides).

Pac. 139. τί δ', ἣν ἐς ὑγρὸν πόντιον πέσῃ βάθος; (Idem).

Or from the epic poets, and following the epic license,

Nub. 400. καὶ Σούνιον ἄκρον Ἀθηνέων. (Odys. III. 278.)

Vesp. 650. ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη. (Odys. I. 45.)

Or as verses, which are evident imitations of tragic, epic, and dithyrambic poets, and were most probably to be found in works, that have not reached us: such are

Vesp. 676. σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ πιτυ-  
λεύσας.

Nub. 319. καὶ λεπτολογεῖν ἥδη ζητεῖ, καὶ περὶ καπνοῦ στενολεσχεῖν.

Av. 216. πρὸς Διὸς ἔδρας, ἔν' ὃ χρυσοκόμας.

231. νέμεσθε, φύλα μυρία κριθοτράγων.

687. ὀλιγοδρανέες, πλάσματα πηλοῦ.

1321. τό τε τῆς ἀγανόφρονος ἡσυχίας.

Eq. 1175. ἡ δ' Ὀβριμοπάτρα γ' ἐφθὼν ἐκ ζωμοῦ κρέας.

Pac. 1270. ὀπλοτέρους ἄδων, καὶ ταῦτ', ὦ τρὶς κακόδαιμον.

Nub. 334. ταῦτ' ἄρ' ἐποιοῦν ὑγρᾶν Νεφέλᾶν στρεπταιγλᾶν δαῖον ὄρμάν.

To these must be added such words as Κεβριόρα (Av. 554.) and Κυπριγένεια (Lysist. 551.), which, as Porson has remarked, are obliged to lengthen their first syllables, in order that they may be at all admissible into verse; and some epithets of divinities, which by custom had gained a sort of prescriptive right from which it was thought irreligious to depart. Such appears to be the case in Lysist. 742. ὦ πότνι' Εἰλείθυι', ἐπίσχες τοῦ τόκου. Eccl. 369. ὦ πότνι' Εἰλείθυια, μή με περιῶῃς. See Kidd's Dawes, p. 370. to which learned work the editor has been much indebted in the construction of this note.



## NOTE I. p. 159.

(Scene. Philocleon, Bdelycleon, Slaves. *The stage exhibits a profusion of rich apparel of every kind. Philocleon in the act of resistance to his son, who wishes to substitute a fine mantle for the old dicastic cloak.*)

- ΦΙ. οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,  
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,  
ἢ ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.
- ΒΔ. ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμεῖν παθεῖν.
- ΦΙ. μὰ τὸν Δι', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.  
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος  
ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριώβολον.
- ΒΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ  
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν.
- ΦΙ. τί οὖν κελεύεις δρᾶν με; ΒΔ. τὸν τρίβων' ἄφες·  
τηνδὶ δὲ χλαῖναν ἡ ἀναβαλοῦ τριβωνικῶς.
- ΦΙ. ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν,  
ὅθ' οὔτοσί με νῦν ἀποπνίξαι βούλεται;
- ΒΔ. ἔχ', ἀναβαλοῦ τηνδὶ λαβὼν, καὶ μὴ λάλει.
- ΦΙ. τουτὶ τὸ κακὸν τί ἐστι πρὸς πάντων θεῶν;
- ΒΔ. οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ ἡ καννάκην.
- ΦΙ. ἐγὼ δὲ σισύραν ὥοιμην Θυμαίτιδα.
- ΒΔ. κοῦ θαυμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.  
ἔγνωσ γὰρ ἄν' νῦν δ' οὐχὶ γιγνώσκεις. ΦΙ. ἐγώ;  
μὰ τὸν Δι' οὐ τοῖνυν' ἀτὰρ δοκεῖ γέ μοι  
ἐοικέναι μάλιστα Μορύχου ὁ σάγματι.
- ΒΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.
- ΦΙ. ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;
- ΒΔ. πόθεν, ὦ γὰθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις  
ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι  
ἐρίων τύλαντον καταπέπωκε ῥαδίως.
- ΦΙ. οὐκ οὖν ἐριώλην διήτ' ἐχρῆν αὐτὴν καλεῖν

1 Alludes to the great storm, which occurred during the sea-fight at Artemisium.

ἡ ἀναβαλοῦ. Plat. in Theæt. 175, e. ἀναβάλλεσθαι . . ἐπιδέξια ἐλευθέρως, *vestem dextre decenterque hominum liberorum more componere.* Heindorf. (See his note on the passage.)

ἡ καννάκην. A Persian or Babylonian fur made of mouse or weasel-skins.

ὁ σάγμα (σάπτω, to pack) appears to have been a large upper garment, worn by delicate people.

ἡ ἐριώλην, prop. a whirlwind, a tornado, (Cf. Eq. 511.) The word is here playfully used, as if a compound of ἐριον and ὄλλυμι, (*wool-devourer*).

- δικαιότερον ἢ καννύκην ; ΒΔ. ἔχ', ὦγαθέ,  
καὶ στήθι γ' ἀμπισχόμενος. ΦΙ. οἴμοι δειλαιοι·  
ὥς θερμὸν ἢ μιὰ τί μου κατήρυγεν.
- ΒΔ. οὐκ ἀναβαλεῖ ; ΦΙ. μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθέ,  
εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.
- ΒΔ. φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.
- ΦΙ. παράθου γε μέντοι καὶ κρεάγραν. ΒΔ. τί τὶ δὴ ;
- ΦΙ. ἴν' ἐξέλῃς με πρὶν διερρυκέναι.
- ΒΔ. ἄγε νῦν, ἀποδύου τὰς καταράτους ἐμβάδας,  
τασδί δ' ἀνύσας ὑπόδου τὰς Ἱλακωνικάς.
- ΦΙ. ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαί ποτε  
ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα ;
- ΒΔ. ἔνθες πόδ', ὦ τῶν, κἀπόβαιν' ἐρρωμένως  
ἐς τὴν Λακωνικὴν ἀνύσας. ΦΙ. ἀδικεῖς γέ με  
ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.
- ΒΔ. φέρε καὶ τὸν ἕτερον. ΦΙ. μηδαμῶς τοῦτόν γ', ἐπεὶ  
πάνυ μισολάκων αὐτοῦ ἔστιν εἰς τῶν δακτύλων.
- ΒΔ. Ἦ οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΦΙ. κακοδαίμων ἐγὼ,  
ὅστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι.
- ΒΔ. ἀνυσὸν ποθ' ὑποδυσάμενος· εἴτα πλουσίως  
ὥδὲ προβάς τρυφερόν τι <sup>ς</sup>διασαλακῶνισον.
- ΦΙ. ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτφ  
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.
- ΒΔ. <sup>τ</sup>ῶτφ ; δοθῇνι σκόροδον ἡμφιεσμένφ. Vesp. 1122—1172.

Having corrected the costume of the old dicast, Bdelycleon now proceeds to question him as to his talents for conversation, and capacity for bearing himself in cultivated society. The answers are not very satisfactory, the topics of polite conversation evidently being far beyond his reach : he has been on no mission to any of those sacred and splendid spectacles, details of which were greedily devoured ; he can give no account of the last grand pancratium, or boxing-match : the sports of the field, the chase of a boar, or even a hare, are pleasures which he had evidently never tasted : instead of these he has nothing

<sup>1</sup> Λακωνικάς, sc. κρηπίδας, a sort of men's shoes.

<sup>2</sup> οὐκ ἔστι παρὰ ταῦτ' ἄλλα. *There is nothing to be done but this : there are no other things besides these.* Nub. 698. Pac. 110.

<sup>3</sup> διασαλακωνίζειν, a stronger expression for σαλακωνίζειν, to act the part of a σαλάκων, a man who demeans himself with great arrogance and pomposity.

<sup>4</sup> Philocleon swelling himself up, and pacing the stage with great pomp, is likened by his father to one of those bodily humours, which are brought to a height by the application of strong plaisters.

forthcoming but dull anecdotes connected with his dicastic habits, or the vulgar topics and jokes of low society. His son, the Chesterfield of former days, is almost in despair; but still does not give up the point.

BΔ. παῦ'· ἀλλὰ δενρὶ κατακλινεῖς προσμάνθανε

ξυμποτικός εἶναι καὶ ξυνουσιαστικός.

ΦΙ. πῶς οὖν κατακλινῶ; φράζ' ἀνύσας. BΔ. εὐσχημόνως.

ΦΙ. ὡδὶ κελεύεις κατακλινῆναι; BΔ. μηδαμῶς.

ΦΙ. πῶς δαί; BΔ. τὰ γόνατ' ἔκτεινε, καὶ <sup>u</sup> γυμναστικῶς

x ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.

ἔπειτ' ἐπαίνεσόν τι τῶν ὕχαλκωμάτων,

z ὀροφὴν θέασαι, κρεκάδι' αὐλῆς θαύμασον·

ὑδωρ <sup>a</sup> κατὰ χειρός· τὰς τραπέζας ἐσφέρειν·

δειπνοῦμεν· ἀπονενίμμεθ'· ἥδη σπένδομεν.

ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

BΔ. αὐλητρὶς ἐνεφύσησεν. οἱ δὲ συμπύται

εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,

ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.

τούτοις ξυνὼν τὰ σκόλι' ὕπως δέξει καλῶς.

ΦΙ. ἄλληθες; ὥς οὐδεὶς <sup>b</sup> Διακρίων δέξεται.

BΔ. ἐγὼ εἶσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,

c ἥδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

“οὐδεὶς πώποτ' ἀνὴρ ἐγένετ' Ἀθηναῖος”

ΦΙ. “οὐχ οὕτω γε πανοῦργος κλέπτῃς.”

BΔ. τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος·

φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν

καὶ τῇσδε τῆς γῆς ἐξελεῖν. ΦΙ. ἐγὼ δέ γε,

ἐὰν ἀπειλῇ, νῇ Δι' ἐτέρον ἄσομαι.

<sup>u</sup> γυμναστικῶς. Æsch. 18, 34. κατασκοπούμενος ἑαυτὸν (se mirans), ὡς ἐν παλαίστραις καὶ διατριβαῖς γεγονός.

x ὑγρὸν, *supple, flexible*. Pindar, Pyth. I. 17. Ib. χύτλασον. Passow compares the Latin expression *fusus in herba*.

y χαλκωμάτων. Sophr. Fragm. 15. τῶν δὲ χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε δοκία.

z ὀροφὴν (ἐρέφω), *ceiling*. See Wasse's note, Thucyd. I. 134. Ib. κρεκάδια (κρέκω). A word of very doubtful meaning. Brunck and Schneider consider it as equivalent with *παραπετάσματα, curtains*.

a Av. 463. καταχεῖσθαι | κατὰ χειρὸς ὑδωρ φερέτω ταχύ τις. Apollod. II. 7. 6. εὐωχούμενος παρὰ Οἰνεί· . . ἀπέκτεινεν Ἀρχιτέλους παῖδα κατὰ χειρῶν διδόντα. See also Fragm. Aristoph. Dind. 427.

b Διακρίων. See Schömann de Comit. pp. 9. 344. Creuzer, III. 53. Wachsmuth, I. 228. Mitford. I. 399.

c Fragm. Arist. Diataleis, 2. Αἴσον δὴ μοι σκόλιόν τι λαβὼν Ἀλκαίου κἀνακρέοντος.

- “<sup>d</sup> ὤνθρῳφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,  
ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται <sup>e</sup> ῥοπᾶς.”
- ΒΔ. τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος  
ἄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,  
“<sup>f</sup> Ἀδμήτου λόγον, ὠταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,”  
τούτῳ τί λέξεις σκόλιον; ΦΙ. ὀδικῶς ἐγώ,  
“οὐκ ἔστιν ἀλωπεκίζειν,  
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.”
- ΒΔ. μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,  
ἀνὴρ σοφὸς καὶ μουσικός· κᾶτ' ἄσεται·  
“<sup>g</sup> χρήματα καὶ βίαν  
Κλειταγόρα τε καὶ  
μοὶ μετὰ Θετταλῶν”
- ΦΙ. “πολλὰ δὴ διεκόμισας σὺ καὶ γῶ.”
- ΒΔ. τουτὶ μὲν ἐπικειῶς σύ γ' ἐξεπίστασαι·  
ὅπως δ' ἐπὶ δειπνον εἰς Φιλοκτήμονος ἵμεν.  
παῖ παῖ, τὸ δειπνον, Χρυσέ, συσκέυαζε νῶν,  
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου. ΦΙ. μηδαμῶς.  
κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται  
καὶ θυροκοπῆσαι καὶ πατάξαι καὶ βαλεῖν,  
κᾶπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης.
- ΒΔ. οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε καγαθοῖς.  
ἦ γὰρ παρητήσαντο τὸν πεπονθότα.  
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,  
<sup>h</sup> Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,  
ὧν ἔμαθες ἐν τῷ συμποσίῳ· κᾶτ' ἐς γέλων  
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείδεις σ' ἀποίχεται.
- ΦΙ. μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,  
εἴπερ γ' ἀποτίσω μηδὲν, ἦν τι δρῶ κακόν.  
ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχύτω.

Vesp. 1208—1264.

<sup>d</sup> “Æolicum constat primo pede dissyllabo quolibet et quatuor dactylis.” Gaisford's Hephæst. p. 275.

<sup>e</sup> Thucyd. V. 103. ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μιᾶς ὄντες, (on one single turn of the scale. Arnold.)

<sup>f</sup> Metre, antispastic tetrameter acatalectic. Gaisford's Hephæst. p. 310.

<sup>g</sup> βίον, Tyrw. διακομίζειν, to squander.

<sup>h</sup> According to the Scholiast, the difference between these two species of tales lay in the one being appropriated to the actions of men, the other to those of animals. They served, like the old French Fabliaux, as well to enliven the feast, as to repay hospitality. That these were the uses of the latter, see the writer of the “Prestre qui ot mere a force;” Barbazan's Fabliaux, t. iii. 190; and Jean li Chapelain, in his “Dit” of the Sacristan of Clugny, l. 3. pref. 9.



The following translation will assist the reader in catching the original.

*Bdel.* Enough, enough!—Now sit ye down, and learn  
To feed and take your dinner like a gentleman.

*Phil.* And how would'st have me sit? dispatch thee, boy.

*Bdel.* With decency, and like a man of fashion—

*Phil.* As thus? (*throwing himself into a ridiculous attitude.*)

*Bdel.* Nay, spare my eyes.

*Phil.* Or thus? (*drawing his knees up to his chin.*)

*Bdel.* In mercy,—

Observe—your legs should be extended, thus;

Yourself easy and free in all your movements,

Like one well practis'd in genteeler exercise:

Then you commend the plate, or cast an eye

Upon the fretted roof; perchance the curtains

May claim a look of passing admiration.

(*Affecting to call his slaves.*) Hoa, there within! Ablution  
for our hands—

Bring in the tables: quick! set on the dishes:

'Tis done! the banquet's ended, hands are wash'd,

Libations made,—

*Phil.* Aye, in a dream I grant ye—

*Bdel.* A strain from the attending lyrist follows.

Then, for your fellow-drinkers, there are met

Theorus, Cleon, Æschines, and Phanus,

And a rough fellow at Acestor's side

Of the same fashion as himself—you join

The circle—well—catches go round—let's see

How you'll strike in among them—

*Phil.* Nay, for a song,

Not one of all our mountaineers can match me.

*Bdel.* To the proof—suppose me Cleon—good: what next?

I chant a stanza from Harmodius—good—

You take me up—Now I begin:

(*preludes, then sings*)

“ *Burgh and city, hill and dale,*

*Search them all—and mark my tale;*

*You'll not find in Attic land.* .

*Phil.* (*preludes, then sings*)

*'Mong the little or the great*

*For this knave a duplicate,  
Take him either tongue or hand."*

*Bdel.* 'Twill cost your life to utter such a speech :  
He'll bellow endless exile, ruin, death,  
Within your ears.

*Phil.* Then I've another strain :  
" *Ambitious and grasping, oh stop thy career :  
'Tis for Athens I plead, 'tis for her I shew fear :  
The balance is trembling, add ought to the weight,  
The scale turns, and unrescued she sinks to her fate.*"

*Bdel.* Put case, Theorus, then, your next-hand neighbour,  
Grasp hard at Cleon's hand, and chaunt as follows :

*" As the story-books tell  
In old times it befel  
That Admetus—but read and you'll know, sirs.  
For the gallant and brave,  
Who think light of a grave,  
How the heart-springs more cheerily flow, sirs."*

What ready answer have you now to that ?

*Phil.* An answer, boy, full loud, and musical.  
*From sycophants base  
Who are looking for place,  
Jove, in mercy thy servant defend !  
From tricksters that fawn  
Upon purple or lawn ;  
But most from a two-sided friend !*

*Bdel.* Then you have Æschines,  
A man of parts and a right delicate ear,  
And he sets off as follows :

*Fair Cleitagora and I,  
And the men of Thessaly,  
Once a day had wealth in store ;  
Phil.* *But theirs is gone—and woe is me !  
For mine lies buried in the sea ;  
Live he who helps my purse to more !*

*Bdel.* You know these matters to a nicety ;—  
But come, supper awaits us, sir, at Philoctemon's.  
(*speaks to a servant*) Hark ye, lad, take your chest and lay  
therein—  
Some time has pass'd ere we were high with wine.

- Phil.* Nay, an you love me, son, beware of drink !—  
 No wine ;—from wine come blows—breaking of doors—  
 Casting of stones : home reels my drunkard, dozes  
 Away his head-ache, wakes at morn, and finds  
 He has most swinging damages to pay.
- Bdel.* Not if you drink with gentlemen ; have you  
 Err'd there ? some friend begs pardon, and the offence  
 Is quash'd : or else yourself tell pleasant tale  
 From Æsop or the Sybarites ; such tale  
 As we are wont to hear at merry-makings :  
 The plaintiff smiles, and you're anon acquitted.
- Phil.* And is it so, old true-penny ? then be it  
 My aim (and sure the end will pay the labour)  
 To learn a stock of these same tales, which wipe  
 Offence, and put a salve on mischief ; now then  
 I'm at your service, boy : away, away,  
 Let nought our project stop, nor breed delay.
- (*Exeunt ambo.*)

Mitchell's Aristoph. vol. II. p. 289.

### NOTE K. p. 159.

- ΞΑ. ἰὼ χελῶναι μακάριαι ἰ τοῦ δέρματος,  
 καὶ τρισμακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους.  
 ὥς εὖ κ<sup>κ</sup>κατηρέψασθε καὶ νουβυστικῶς  
 κεράμφ τοῦ νῶτον ὥστε τὰς πληγὰς <sup>1</sup>στέγειν.  
 ἐγὼ δ' ἀπόλωλα <sup>m</sup>στιζόμενος βακτηρία.
- ΧΟ. τί δ' ἔστιν, ὦ παῖ ; παῖδα γὰρ, κὰν ἢ γέρων,  
 καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.
- ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν  
 καὶ τῶν ξυνόντων πολὺ παροινικώτατος ;  
 καίτοι παρῆν <sup>n</sup>Ἱππυλλος, Ἀντιφῶν, Δύκων,  
 Λυσίστρατος, Θούφραστος, οἱ περὶ Φρόνιχον.  
 τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.  
 εὐθὺς γὰρ ὥς ἐνέπλητο πολλῶν κάγαθῶν,

<sup>i</sup> ἔνεκεν to be understood. Xanthias rubs his own sides very significantly, as he makes this comparison.

<sup>κ</sup> κατερέφειν, to cover. Apoll. Rhod. II. 1074. ὥς δ' ὅτε τις κεράμφ κατερέφεται ἐρκίον ἀνῆρ. Ib. νουβυστικῶς (νοῦς, βύω). Cf. Eccl. 441.

<sup>1</sup> στέγειν, to hold out, said more particularly of ships which are water-tight. See Blomf. Sept. c. Theb. p. 126.

<sup>m</sup> στιζόμενος, tattooed. Cf. Herodot. V. 6.

<sup>n</sup> Cf. Blomf. Prom. Vinct. p. 130.

ἐνήλατ', ο ἑσκίρτα, . . . κατεγέλα,  
 ὥσπερ καχρύων ὀνίδιον εὐωχήμενον  
 κᾶτυπτεν ἐμὲ νεανικῶς, παῖ παῖ καλῶν.  
 εἰτ' αὐτὸν ὥς εἶδ', ἤκασεν Λυσίστρατος  
 "ἔοικας, ὦ πρεσβύτα, Ρ νεοπλούτῳ τρυγί  
 ἢ κλητῆρί τ' εἰς ἀχυρῶνας ἀποδεδρακότι."  
 ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι  
 τὰ ῥθρία τοῦ τρίζωνος ἀποβεβληκότι,  
 Σθενέλῳ τε τὰ σκευάρια διακακαρμένῳ.  
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου  
 οὗτος δὲ διεμύλλαινε, ὥς δὴ δεξιός.  
 ὁ γέρων δὲ τὸν Θουφράστον ἦρετ'. "εἰπέ μοι,  
 ἐπὶ τῷ ὕκομᾶς καὶ κομψὸς εἶναι προσποιεῖ,  
 ἄκωμωδολοιχῶν περὶ τὸν εὖ πράττοντ' ὕαι;"  
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,  
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων  
 ἀμαθέστατ', οὐδὲν εἰκότως τῷ πράγματι.  
 ἔπειτ' ἐπειδὴ μέθυεν, οἴκαδ' ἔρχεται  
 τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.  
 ὁδὶ δὲ δὴ καὶ ἡ σφαλλόμενος προσέρχεται.  
 ἀλλ' ἐκποδὼν ἅπειμι πρὶν πληγὰς λαβεῖν.

a ΦΙ.

b ἄνεχε, παρέχε

ο ἑσκίρτα. Cf. Π. XX. 226—8.

ρ νεοπλούτῳ τρυγί. "Τὸ νεόπλουτον tragica et poetica perissologia, nihil aliud sonans, quam νέον, ita ut senex feci novellæ comparetur." Hotib. "Recens fex, ut fermentum ebulliensque acrius, apta est imago ad objiciendum seni pruritum suum ineptum." Conz.

q κλητῆρι, an ass.

r The worn mantle of Lysistratus, says Conz, is here depicted by an image taken from autumn, when trees shed their leaves. Θρία, leaves of the fig-tree.

s σκευάρια διακακαρμένῳ, *shorn of his properties*. The term expresses the broken fortunes of a ruined tragic actor. And such was Sthenelus.

t διαμύλλαινε (μύλλαινε, *to distort the mouth or lips*): hence, *to mock*.

u κομᾶν, *to wear the hair long* (Herodot. I. 82): hence, *to be proud*. Plut. Cæs. 45. νέους δὲ καὶ κομῶντας ἐπὶ κάλλει καὶ ὥρᾳ.

x κωμωδολοιχεῖν (λείχω), *to play the flatterer or lick-dish with vulgar comic jokes*. Schn. et Pass. κωμωδολοιχεῖν. Dind. and Ox. Edit.

y ἄει, *whoever he may chance to be*. My present limits will only allow me to refer to what appear to be similar uses of the word. Vesp. 1457. Pl. 1026. Eccl. 1162. Æsch. Prom. 973. Soph. Philoct. 131. Hec. 1164. Herodot. II. 168. IV. 10. VII. 107. IX. 116. Xen. Cyrop. VII. 380. VIII. 436. Thucyd. I. 2. 11. II. 37. III. 38. V. 90. Dem. 182, 23. 258, 22. 374, 15. 572, 6. 577, 10. 585, 24. 753, 14. 771, 26. 777, 6. Æsch. 67, 3. Andoc. 12, 22. Isoc. 157, a. 239, b. Lucian 2, 175.

z σφαλλόμενος, *in a tottering manner*.

a Philocleon enters, evidently intoxicated, and followed by a number of persons, whom he has insulted in the way. He is accompanied by one of those females, who, originally selected for their beauty, were afterwards taught every accomplishment which could give zest or ornament to festive entertainments.

b ἄνεχε, sc. τὴν δᾶδα, *raise up*. Πάρεχε, *give*. Cf. Süvern on "the Birds" o



κλαύσεται τις τῶν ὀπισθεν  
 ἑπακολουθούντων ἐμοί·  
 οἶον, εἰ μὴ ῥρήσεθ', ὕμᾱς,  
 ὦ πονηροί, ταυτηὶ τῇ  
 δαδὶ φρυκτοὺς σκενάσω.

BΔ. ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην  
 ἡμῖν ἅπασι, καὶ σφόδρ' εἰ νεανίας.  
 ἀθρόοι γὰρ ἤξομέν σε ὁ προσκαλούμενοι.

ΦΙ. ἰὴ ἰεῦ, καλοῦμενοι.  
 ἀρχαῖά γ' ὕμῶν· ἀρά γ' ἴσθ'  
 ὥς οὐδ' ἀκούων ἀνέχομαι  
 δικῶν; λαίβοι αἰβοῖ.  
 τάδε μ' ἀρέσκει· βάλλε κημοὺς.  
 οὐκ ἄπει σύ; . . . ποῦ 'στιν  
 ἡλιαστής; ἐκποδῶν.

ἀνάβαινε δεῦρο χρυσομηλολόνηθιον·  
 εἴν γένη δὲ μὴ κακὴ νυνὶ γυνή,

Aristophanes, p. 135, and a passage in the Troades of Euripides, (308.) ἀνεχε, πάρεχε, φῶς φέρε.

<sup>c</sup> προσκαλούμενοι. Bdelycleon here apparently leaves the stage. But what cares Philocleon for him or for his threats? The πρόσκλησις has become his utter contempt: suits at law are an abomination: he absolutely spits upon them, (λαίβοι). His one and only care is for the 'golden chafer' (χρυσομηλολόνηθιον) who accompanies him, (τάδε μ' ἀρέσκει); and as for ballot-boxes (κημοὺς)—away with them! What had heretofore ranked with him as the highest of human titles, viz. that of heliast, is now with the utmost levity applied to a mere fopling like his son.

<sup>d</sup> ἀρχαῖά γ' (ἐστίν, *belong to*) ὕμῶν. When we look to the person who is thus suddenly made to turn his back upon his country's institutions, a thousand reflections rise in the bosom, which this is not the place to give vent to. But one sex was yet safe; and when the poet looked to the ever-changing movements of his countrymen in public life, and the uniform stability of the women in their domestic economy, he might well put the following encomium of the sex into the mouth of one of his dramatic characters.

In all things they excel us; chief in this,  
 A reverence of old fashions: to a woman,  
 They dip their fleeces in hot water,—'twas  
 The mode in former days: fry their fish, sitting,—  
 'Twas so of yore; bear weights upon their heads;  
 'Tis a most reverend custom. Here's no change,  
 No innovation, no new-fangled doctrine;  
 And well was it for Athens when old ways  
 Were yet in vogue! We, fools, must needs, forsooth,  
 Turn theorists, experimentalists;  
 And what's the consequence? The city's ruin!  
 They run to festivals,—so did their grandams;  
 Ill-treat their husbands,—'tis an ancient practice:  
 Love a brisk glass,—antiquity is for them.  
 What need of more? Commit the reins to them,  
 And question not th' event: my life upon't,  
 You'll find yourselves the happiest men on earth.

Quart. Rev. V. 9. p. 156.

ἐγώ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνη,  
 λυσάμενος ἔξω <sup>e</sup> παλλακὴν, ὧ χοιρίον.  
 ἴνυν δ' οὐ κρατῶ ἔγὼ τῶν ἐμαντοῦ χρημάτων.  
 νέος γὰρ εἰμι καὶ φυλάττομαι σφόδρα.  
 τὸ γὰρ υἱῶν τηρεῖ με, κάσσι δύσκολον  
 κάλλως <sup>g</sup> κυμνοπριστοκαρδαμόγλυφον.  
 ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ.  
<sup>h</sup> πατήρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.  
 ὁδὶ δὲ καὐτός· ἐπὶ σὲ κάμ' ἔοικε θεῖν.

Vesp. 1292—1360.

<sup>e</sup> παλλακὴ, a female, holding a middle rank between the legitimate wife and the hetæra; not so respectable as the first, and less disreputable than the latter.

<sup>f</sup> Becomes maudlin and weeps.

<sup>g</sup> κύμινον (*cummin*) πρίω (*to split*), κάρδαμον (*nasturtium*) γλύφω (*to scrape*).  
*A cummin-splitting, nasturtium-scraping man*: implying every thing that is mean and sordid.

<sup>h</sup> This last effusion of the old dicast, if not to be classed among the higher efforts of genius, still is genius. It is full of those strokes of nature which only men of genius produce, and which bring, I presume, over the minds of those who do produce them that proudest of thoughts, "And I too belong to posterity: while millions around me have become corruption—dust—nothing: my name is enrolled among the sacred few, who share his power with the Creative Spirit himself, infusing thought, volition, smiles and tears, into what would else be a mere senseless mass of flesh and blood, muscle and bone!" And this Aristophanes could say at the age of twenty-four, for he is not supposed to have been older, when the drama, which we have just been considering, was brought upon the stage!

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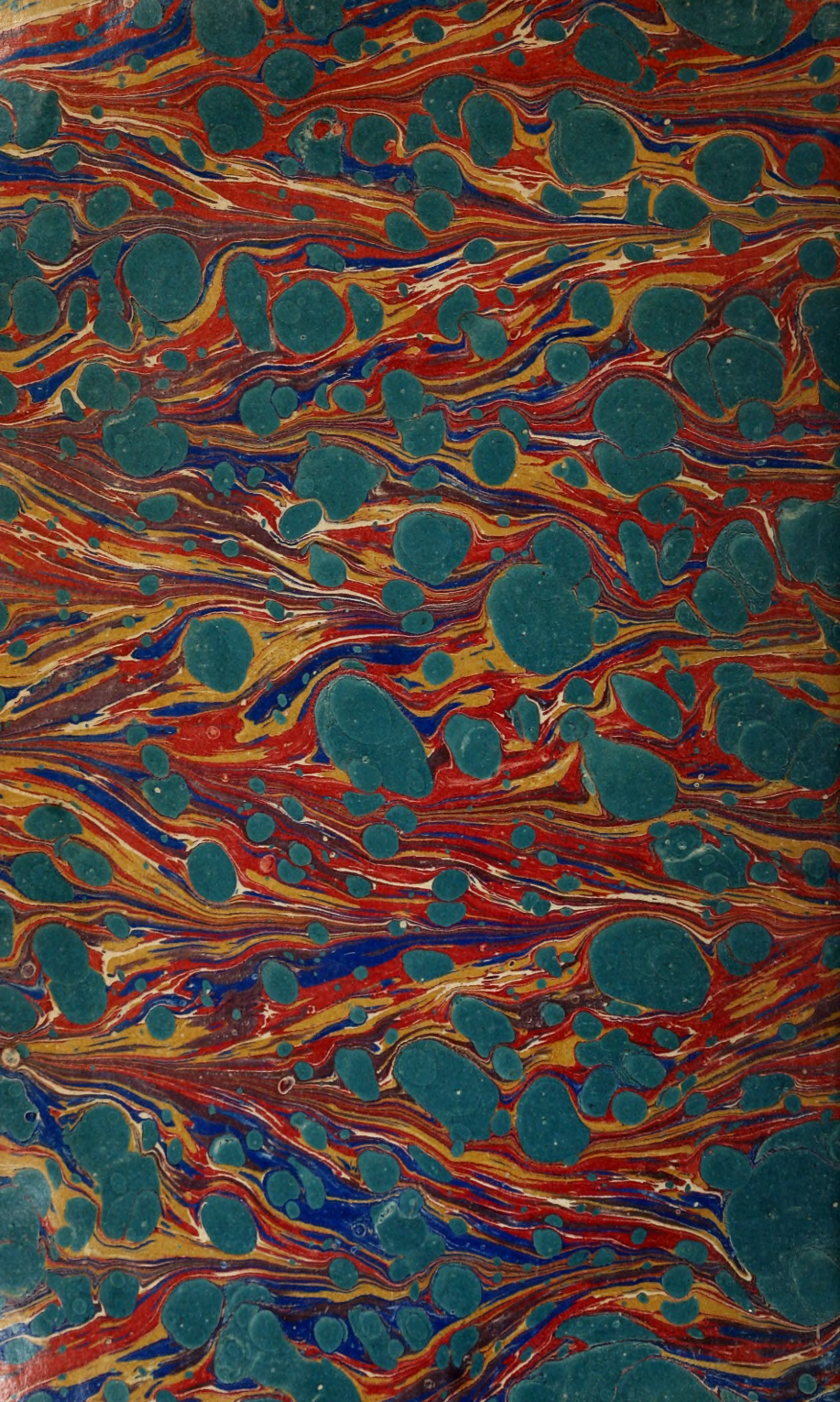
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